CANADIAN JEWISH REVIEW

VOL. VIII. No. 25 TORONTO, ONT., APRIL 15, 1927 TEN CENTS THE COPY $3.00 THE YEAR

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CANADIAN JEWISH REVIEW

Vol. VIII. TORONTO, ONT., APRIL 15, 1927 No. 25

Editorial

PASSOVER

There is one extremely interesting feature about our Jewish holidays which makes them ever intriguing and attractive, and that is the unmitigated antiquarianism of the ceremonials which express their spirit.

Folk festivals always have their originating motive in some universally appreciated situation. Holidays of the seasons were observed among all peoples of antiquity. Man's relationship to nature is a primal fact, and his reactions to its periodically varying manifestations had some characteristics which were common to many ages and lands.

In the western world, however, the old pagan festivals which betokened a universal attitude have been suffered to undergo changes of habiliment and adapted themselves to new conditions. Here and there we find a trace of the poetry with which the richly imaginative pagan mind invested its festal observances. But for the most part the latter have become merely occasions for respite from labour and hectic celebrations in the modern manner. And, of course, the holidays which have originated in recent situations are entirely lacking in symbolism and poetry.

Our Jewish holidays, especially as observed among the Orthodox, still have intact the flavor of the mood which begat them. Our autumn holidays—the "feast of the tabernacles"—are thickly laden with fantastic ceremonials which breathe the atmosphere of the distant past. Our midsummer festivals, our midwinter celebrations are all cloaked in the fanciful garments which were spun for the mystic temperaments in the days of antiquity.

When we observe these festivals we feel as if we were rooted out from our modern setting and transported back to the shadowy vistas of the dawn. All the intervening stretches of history seem as by magic to disappear, and we, the children of the twentieth century, are snapped into contact with the fantastic men who evolved the marvellous thoughts and experienced the strange moods that have stirred and warmed mankind ever since. In observing our festivals we cut ourselves off, for the time being, from our workaday world, and enter the sanctuary of past life.

The festival of Passover is perhaps the most beautiful and fascinating of all our holidays. Its original *motif* is undoubtedly the seasonal one of spring—a *motif* which inspired festal moods in all ancient peoples. In Jewish life it has, however, come to be associated with the story of the exodus from Egypt. And it has become woven into the woof and warp of the fanciful narratives and decorative symbolism, which describe the epic of Jewish liberation. So that now our spring festival is the festival of the freeing of the Jewish nation from bondage.

The incident symbolized in this festival is the remotest one in our history. It belongs to the oldest period alluded to in any of the celebrations of any of the modern peoples. But it is projected into our life with such a wealth of detail and significant symbolism that its legendary motive becomes a reality to us. We become aware of a unity that exists between us and the ancients whose exploits we are re-enacting. Thousands of years have passed since these events are supposed to have happened. The life of our people has been crowded with a tremendous mass of variegated experiences. We have created cultures, we have reached the crest of historic fulfilment, we have suffered lapses, we have faced destruction. What are we to-day? A people, a nation, an accident, a misfortune? In truth the answer is hard to find. Because the question is a perpetual one, it is impossible to dogmatize about it.

But here is the peculiar thing: During Passover we all say to each other: "Let us play a game." We set up our scenery. We don our stage costumes. And we play fantastic roles. We act in our conduct over a period of a week, the parts of members of a nation who fled from oppression and visioned a life of freedom. We identify ourselves with them. We forget that we are acting. We are translated into the past and enter into the spirit of its play of life. And all this while we cease to be a problem. Our setting and relationships become clear. Our place in history is defined. We, the nomads, the puzzles, are the people whom a kindly God befriended and provided for in the scheme of things. We are not waifs. We have an authenticated pedigree.

Our Passover ceremonials are antiquated. In observing them we are carried back into the world of the ancients. But in doing so we experience a peculiar sense of reality, and our life acquires the significance of a full historic life.

—A.B.B.

[Rabbi Isserman's editorial is on page 13 this week]

Montreal ∴ *A Jewish Weekly Newspaper for the Home* ∴ *Toronto*

Five Flights Up

A Story for Passover

By Elma Ehrlich Levinger

They lived five flights up in a frowsy tenement near lowerThird Avenue. If you had asked Birdie her first impression of America, she would surely have answered "Steps." For her young husband had brought her and the baby here as soon as he had secured their release from Ellis Island. To Birdie, the three dark rooms below the roof seemed the top of a man-made mountain. Especially when she came from market and had to carry the whining little Jacob upon one hip, her heavy basket on the other.

The five flights meant less to her husband, Raphael. He took them at a bound—at least at first, when it was a joy to come racing home from the factory, to enter his own kitchen, put his legs under his own table again. No American landlady, Raphael swore to his wife, in those first happy months of their reunion, could cook as she did. And how he worshipped three-year-old Jacob, who he bragged, was just as sassy and smart as though born in America.

But the stairs grew harder for Birdie when the next baby was on the way. Raphael had urged her to attend Americanization classes, learn English. Now the physical strain as well as her old-world modesty forbade. She got into the habit of paying the neighbour girl a few pennies to go to the grocery store for her, the one place where she had been able to pick up a little English. When she wanted a breath of air, which was seldom, she climbed up to the roof. The five flights grew to be a ladder, cutting her off from the world in which Raphael already felt at home.

Raphael was a patient man; he tried not to complain. He hoped that when the second baby came things would be different. But by that time Birdie was too used to her prison. She sought every excuse to keep away from the street, the market, Raphael's lodge parties. Of course she told herself that she was too tired from cooking, cleaning, washing for baby Rose, and believed her own excuse. Nor did Raphael guess that she was afraid, afraid of the women who spoke English, the women who were at home in America.

It was spring now—erev Pesach. Birdie felt a dull pain in her heart as she cluttered about her little kitchen. She had white-washed it herself; taken down the new Pesach dishes, and placed the chipped set of the rest of the year on the top shelf of the cupboard, brave with pink scalloped paper. Old memories stirred in her; the matzoh baking in the little village where she and her husband had been born; she had looked down on him from the women's gallery that Pesach morning long ago, and he had looked up to meet her eyes. The air had been sweet with spring, a clean fresh smell, not like the smell which came up to her from the crowded streets below.

"Woe is me! Why did I ever come to this black country?" cried Birdie, her tears falling fast upon her newly scoured kitchen table.

This was to be their first Seder in America. The year before she had spent the festival week in the ward of a nearby maternity hospital and Raphael had eaten with a neighbour. But this year. . . such a Seder as she planned, with new clothes for Jacob and the baby and maybe a dress for herself. That is, if she got out to buy one.

It came to Birdie with a start that she must go down into the streets to do her Pesach shopping. The neighbour girl had grown most unreliable of late; Birdie's meat bills had grown in a manner hard to understand, until one of the neighbour gossips had reported the pilfering child's too frequent visits to the movies. Birdie trembled at the mere thought of allowing the thievish brat to purchase a chicken for the Pesach feast.

Fortunately baby Rose could take her nap with Jacob as guardian. Birdie decided she need not take them along to be fitted for their Pesach clothes as she always bought them two sizes too large, anyhow, for economy's sake. It might be something of a treat to go shopping without a child clinging to her skirt.

But her shopping rampage brought her little joy. It was the jovial proprietor in the little store where Raphael usually bought the clothes for the family who set her thinking. A thin, sharp-eyed little woman, she had asked embarrassing questions in her high-pitched Yiddish, a tongue reserved for "greeners."

(Continued on page 6)

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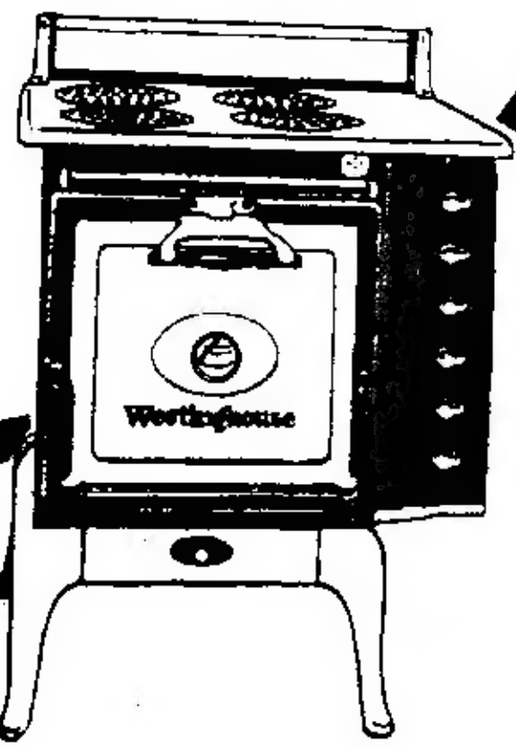

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"Sometimes when people censure me,
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That for what it cost me to be free
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Rabbi Felix Mendelssohn, of Chicago, writing in the "Sentinel," remarked recently that every trustee and board member of every synagogue should be presented with a copy of a new book on the problems of the rabbi. Yes, but why stop there? Why not include books on the problems of social workers, Hebrew school teachers and organization directors (much of whose service is in the imponderables) and hand them to the particular trustees and board members? Such action might help to dissipate the undue optimism of many a layman who doesn't see why a scrap iron king or a furniture merchant shouldn't give advice on school curricula or social problems demanding the judgment of trained persons. It might also make less confident those men of wealth and communal affairs who decide what men are worth in work outside the business world. At present many community leaders get rabbis, teachers, social workers at the lowest these persons will accept for the work, insults, impositions and worries the jobs entail. One of the profoundest of mysteries is how men from the refuge of ease and luxury roll up to a building in their big cars and decide how low the standard of living should be for people who are sensitive, cultured, educated and have children to bring up the same way. The matter of pay is the first problem of these various kinds of social workers, even of the rabbis when in small cities —or lesser congregations. There is no sense in this nor any justice. If the bosses in philanthropies, schools and congregations don't understand the value of intangible service or how to put a money price on it, they at least know something of the good things of life and what it costs to get a few.

* * *

Quite a to-do has been caused by the announcement of Rabbi Samuel Thurman, of St. Louis, that henceforth personal confession would become part of his synagogue activities. A good time was had, especially by the irreverent Yiddish newspapers, most of their comments being grave and outraged. Rabbi Thurman has since found occasion to give dozens of explanations showing that he had no intention of making his United Hebrew Synagogue into a Catholic church or of acting himself as a mediator between his congregants and their God. All he did was to invite closer communion between rabbi and flock by arranging for the flock to unburden itself to the rabbi at certain hours of the day. There is nothing hair-raising, radical or devastating about such procedure.

There is nothing new about this confessional business anyway except the new name which really caused the alarm. All rabbis are visited by congregants with hearts to unburden and if the latter don't take home with them the wise, rabbinical counsel, well, that isn't what they came for in the first place. The Jews have troubles, *unbeschrieen*, many, and they like to talk about them. Such a ceremony as a nice, informal heart-unburdening should enable an eager congregant to tell the rabbi what he thinks of him and few will deny that the rabbi is often one of the troubles of the congregation at least until his train pulls out and they begin to praise him. As to sins, Rabbi Thurman has not promised any one absolution from them. Should his congregants happen to have sins of their very own to talk about as well as the sins of their friends he will just listen politely and they will feel a lot better right away. But old-fashioned people need not fear that the confessional will become established even in Rabbi Thurman's synagogue. He invites people to repent—enough to spoil all chance for popularity forever. **f.f.c.**

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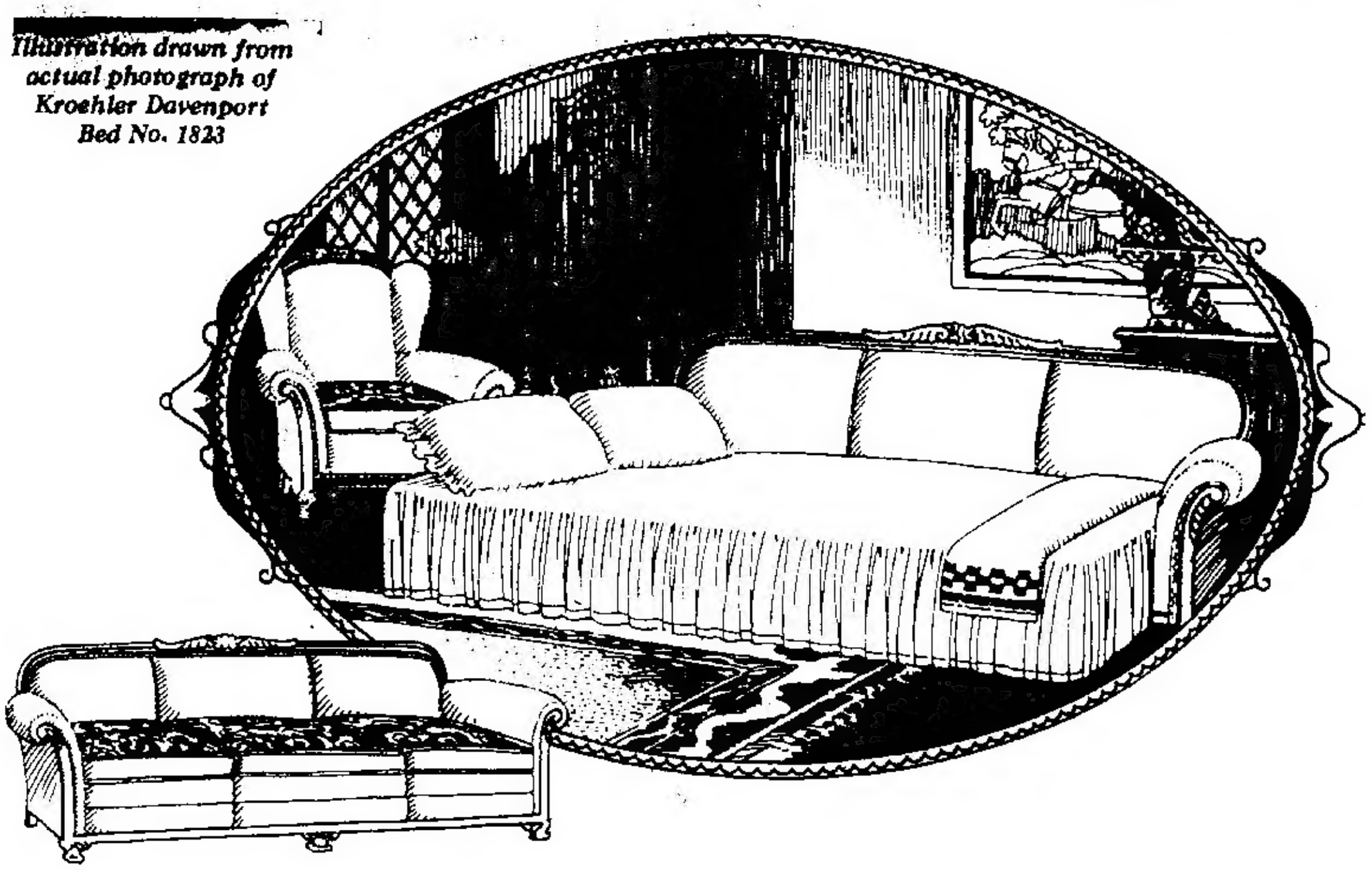

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Five Flights Up

(Continued from page 2)

"I don't see why you shouldn't always buy your clothes," she commented. "A woman with a man like yours with a heart of gold, she ought to come out shopping often. And go out with him. Yes, I got a ready-made serge that will fit you grand—grand, I tell you. The biggest size in the store. But why did you let yourself get so fat? I remember when you came here—a figure like a regular flapper."

Birdie didn't know what a flapper was, but she felt she was being criticized. And didn't like it.

"A married woman with two babies has a right to get fat," she encountered.

But the proprietor, pulling and mauling the serge into shape across Birdie's already stooping shoulders, was ready with her answer. "Not in America!" she insisted. "A married woman's got to be a regular chicken or else her husband gets sick of her. I know what I'm talking about. My sister's daughter had the grandest husband in the old country—a man of gold. And what did he do? Tell me what he did! As soon as he brought her to America he started saying she was a 'greener' and a back-number and he run off with a shicksa, a shicksa with short skirts—it was a shame for the neighbours for. That's what my sister's daughter got in America. And do you want to look at something else! But if you listen to me, this dress fits you like it was made-to-order."

"How much?" asked Birdie dully. But her mind was no longer on her new finery. She felt she had wakened too late. Raphael had tired of her; perhaps there was already a short-skirted shicksa in his life. Only that morning when, rejuvenated by her memories of spring, she had called him a loving pet-name from the old day, he had answered her roughly. She had lost her husband in America!

But now that she was down in the dreaded streets she doggedly completed her shopping: chicken, dried fruits, wine, matzos. Her arms ached now as well as her heart as she mounted the five flights that led up to her home. Her home! Once it had been her home, her kingdom. Cramped as it was, a place of exile from the memory-sweetened village of her birth, now she felt it crashing down upon her head. What would she do if Raphael left her!

All that day she worked in dumb pain in her shining, clean kitchen. She bathed the children—rather a thankless task since Jacob was so fond of the coal scuttle—and dressed them in their Pesach clothes. Made a hasty attempt at brushing her long, neglected hair, twisting it into a heavy knot; slipped on the blue serge which for all its newness could not make her look slim and beautiful in the cracked dresser mirror. At last all was complete, the table set, the cup for Elijah (it had been her mother's) standing beside the covered matzoh, the tray in readiness with harozeth and parsley and dish of salted water. She was not an imaginative woman but to-night she realized the symbolism of the salt water she felt that this Pesach might be a feast eaten with tears.

She heard Raphael stumbling up the stairs; he no longer ran like a boy. He entered, sullen as he had been so often lately, wondering perhaps if in her late indolence she had arranged properly for the ancient feast night of Israel. His tired eyes took in the table, her most cherished cloth, the matzoh and the wine; they strayed to the baby in her high chair, lovely in a clean white dress with blue ribbons, to little Jacob, equally beautiful to his paternal eye although his new suit was at least two sizes too large for him. Last he looked toward his wife, his wife who stood at the stove, pretending to sniff at the chicken, his wife in her serge dress, her hair twisted in the great knot at her neck, just as she had worn it in those old days in their home beyond the seas.

Raphael remembered with a stab of painful joy how proud she had been of her long hair; how she had asked him fearfully whether he would wish it cut when she passed beneath the chuppah. And he had answered her with a kiss, determined to shock his pious parents by espousing an unshorn bride. It was not so very long that she had been a bride, he told himself, but how tired he had allowed her to become with the housework the care of the children! Only that morning when a loving word might have sweetened the day for her, he had turned roughly away from her timid endearments.

A sudden resolve seized Raphael. He went to the stove seized his wife by her shoulders. Now he knew why she had not turned, for her face was wet with tears.

He kissed them away to the naive astonishment of the baby little Jacob was too busy enjoying a filched prune to comment on the unusual friendliness of his father.

"Birdie," cried Raphael, eyes sparkling boyishly as they took in his first Seder table in America, "Birdie, if you like or not, I'm going to take you in your new dress to the movies. And I'll teach you English by the writing on the pictures. We've got to start coming out with me right along. Do you hear?"

Birdie heard. Suddenly she realized why they lived five flights up, right under the sky. Because at that moment they seemed so very near heaven.

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Hope Glows in Palestine, Felix Warburg Reports

Colonists Surmount Early Obstacles and Now See Daylight Ahead

Out of horrors that followed bad advice, over-enthusiasm and inevitable disease, there are growing colonies in Palestine that begin to shape themselves into the forms of the dreams that first visited the leaders in the Jewish homeland movement.

Looking over the historic hills that stretch from Haifa on the coast to Jerusalem, one wonders how any people can exist there unless they be indigenous to the rocky, resisting soil. Ancient terraces that served to hold the shallow soil of the hills are still used and upon them one sees a slight vegetation and olive trees. There seems to be just enough green to keep alive the goats and cattle that grub there. It is this soil the average tourist sees, and it is the appearance of this part of Palestine that has caused the American visitors to say the Jews from Russia and Roumania can never make a living from it.

But there are other parts of Palestine where a bit of water turns the soil into what seems a duplicate of the Promised Land. It is in such garden spots that the Jews who have run from religious persecution and poverty have found their new homes.

The Arabs are still the predominating people in Palestine and the immigration sponsored by the Zionists has done little if anything to disturb the proportion.

Regarding the dream of an independent state, Felix Warburg, who recently made a journey to Palestine to see how the plans of American Jews were working out, says:

"Some of us feel that a Jewish political state is so far removed from actuality that it does not need any present serious thought. For this generation, and probably for the next, Palestine will remain a colony under the mandate and administration of Great Britain, which Government will go on with its usual constructive colonial policy, I am sure This policy will undoubtedly provide what the population as a whole needs."

This is the opinion of a man who has given much money and thought to the repopulating of Palestine with Jews, though he is not and never was a Zionist.

A casual survey of the country will convince almost any one that the introduction of modern agricultural or industrial methods by the Jews will completely rout the Arabs who are there. These people hold to the customs of their ancestors with religious tenacity. The old way seems good enough.

Mr. Warburg touched upon this when he mentioned the opposition that had been raised by the Arabs to the hydro-electric projects of the Jews. These innovations are absolutely necessary for the development of the country, but the Arabs, content with the manner of their forebears, resented the intrusion of modernity. For a time serious trouble was threatened. Some feel that this threat still exists, but with the British in control and the number of Jews constantly increasing, others hold that the Arab must change his ways or fall without any struggle whatever.

It seems to Mr. Warburg that the Arabs are changing their ways. For instance, one of the most important of the Arab journals has put in an order for the power that will be developed when the big contemplated station is finished. This symbolizes some sort of surrender, for when the station was first suggested this paper led the opposition to it. Now, at the moment of its capitulation, Mr. Warburg finds the Jewish homeland safe. He said:

"I am decidedly optimistic about the situation in Palestine when I contrast the impressions of a trip three years ago with those of to-day. At that time political matters and immigration statements were discussed but vaguely. In the present attitude I find a commendable desire of co-operation and most conservative prognostications.

"I had the advantage of discussing these questions with the High Commissioner, who represents the Government, with the Executive Committee of the Zionist organization and with people decidedly interested but connected with no organization.

"It is no longer a question of whether the colonies can be made successful. A number of the older ones are that to-day, a number of the younger ones are nearly self-supporting and some in the experimental stage are promising well. One cannot see a colony like Hedira without

(Continued on page 10)

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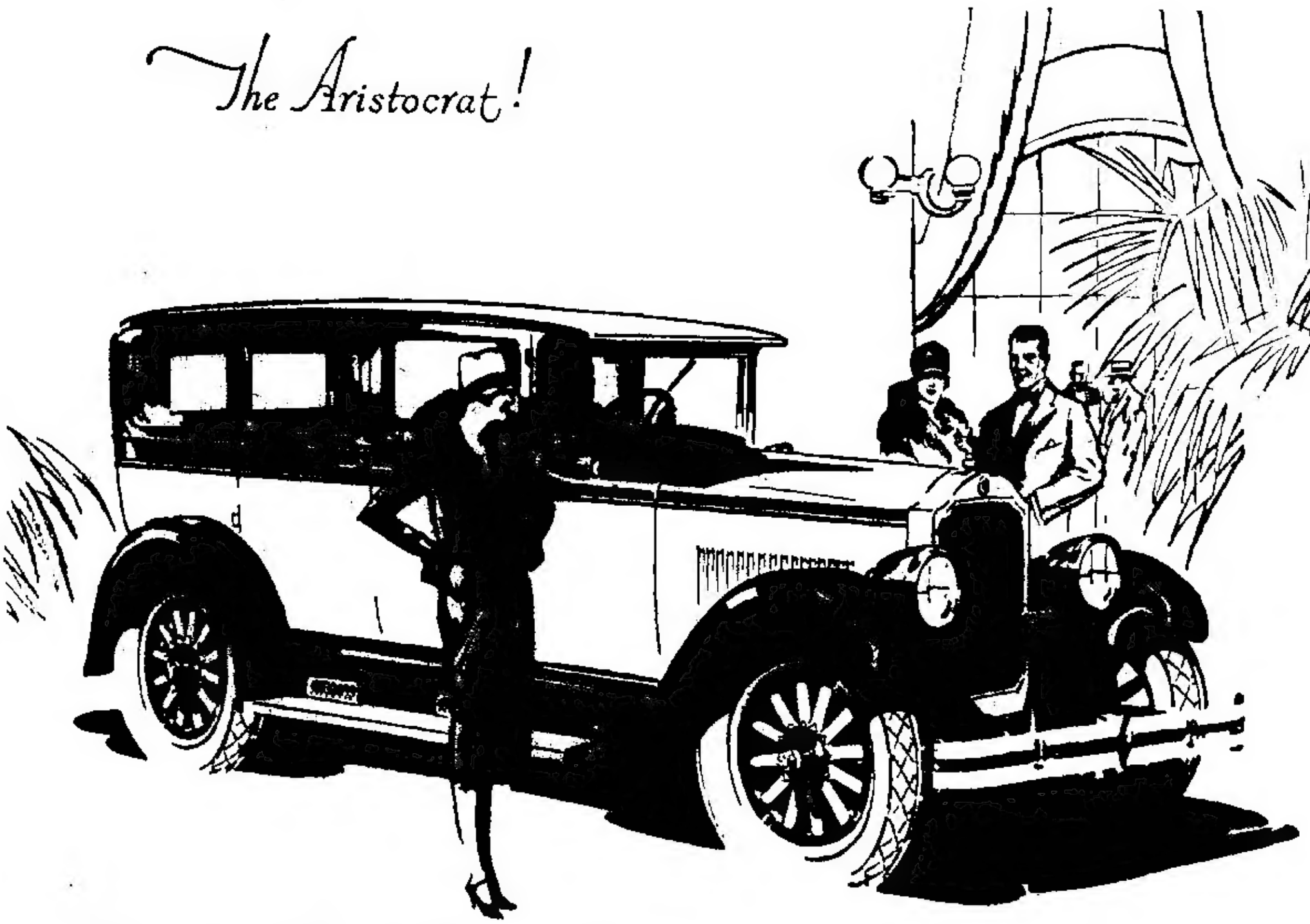

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Felix Warburg Reports

(Continued from page 9)

being impressed by the common sense and the healthful, frugal frame of mind that pervades it.

"Many of the people have gone through the painful school of experience, having started their homes in malarial neighbourhoods. Of the first 1,000 settlers in Hedira, 200 died before they had learned how to fight malaria. Sanitation has rid the neighborhood of this peril now, and when I was there I saw as healthy and sturdy a lot of men and women as one can see anywhere. They are plain living and they carry on sensible discussions in the Community House. They go in for reading and they all believe in the value of early to bed and early to rise.

"Their lot has been improved by the acquisition of an expert knowledge of farming. They make no attempt at luxury, some of the men even living without comforts.

"Good roads are a luxury. However, the roads have been left for the Government to build. This question of what England should do for Palestine is being freely and amicably discussed to-day.

"I heard a man high in newspaper circles declare that England has poured money into Palestine. I was amazed that in well-informed circles such a misconception should exist. Palestine pays its taxes, and I am inclined to think that last year there was a slight surplus over the expenditures. A four million pound bond issue has been approved by Parliament for a harbour in Haifa, but this will be an expenditure in which the British Army and Navy are interested in seeing completed. It is not solely local in its purpose.

"It is natural that the population hopes for certain improvements such as the opening of new territory by roads. They feel this might be a governmental task, for it will bring in more taxable property by the development.

"It has also been said that the work of the Zionist organization in attending to the reception and hospitalization of immigrants is a work which properly belongs to the surveyor of the port, just as it does in the United States and most other countries. Were this work taken over, the amounts released to the Zionists could be turned into other projects and the work could proceed more quickly to what should be the main purpose—farms and encouraging farmers and such industries as bear directly on farm life, such as the preserving of farm products and perhaps the manufacturing of such glass as is needed for this.

"The people with whom I discussed the industries of Palestine feel that many small plants should be encouraged by the Zionist organization or by outside credit assistance; whether by regular banking credit or by money from the United States, is a matter of detail.

"For how large a population and what number of immigrants this combined budget should provide is a serious problem. The extravagant figures as to how many immigrants could be admitted to Palestine need revision. Palestine has not reached the stage where it can digest non-selective immigrants. Since my last visit, an outburst of enthusiasm has caused a large number of people to arrive and attempt to settle with the industries there or on their own responsibility, and I am afraid they have not been successful.

"To-day there are about 7,000 unemployed in Palestine, and it will take the execution of some of the larger constructive plants, such as the development of the harbor and hydro-electric plants, to absorb an appreciable number of them. It will also require self-sacrifice in some of the stronger colonies where the unemployed must be absorbed before the problem is settled.

"From what I learned and from the response the committee made to my suggestions, I am confident the Keishan River regulations will be proceeded with promptly. This is a public health matter dealing with the fight against malarial fever. That wonderful and powerful industrial giant, Rutenberg, will no doubt proceed promptly with the erection of a hydro-electric station near Tiberius. These enterprises will no doubt give occupation to a large number of Jews and Arabs.

"I was glad, too, to learn from the heads of the labour organizations that while efforts to esta-

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lish really skilled workmen on a higher basis of living will be continued, they will not stand in the way of development by upholding labour prices artificially. This means these projects can be brought to completion soon and without undue expense.

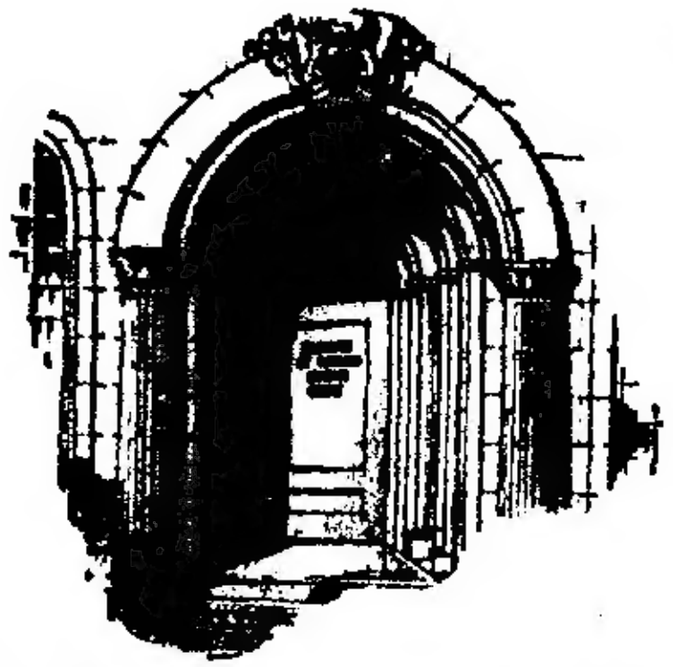
"In the execution of these contracts Arab and Jewish labour will work and have worked hand in hand, and the relationship between the two faiths seems to be getting better and better. There was a time when the Arab population looked with great disfavour on the electrification projects started by the Jews. To-day the leading Arab paper, once antagonistic to the proposals, has contracted for electric power from the Rutenberg station.

"Plans under way in neighboring sections of the country show that even further industrial relations such as this have been developed. It is true, too, in education. In connection with the school life, Boy Scout organizations have been established and the Arab and the Jew meet in the friendliest way. The development of the university, in which I am especially interested, has aroused such interest among the Arabs that I know of men in high positions who have asked that their sons be admitted in order to study Hebrew.

"On the other hand, the relationship between the Christians and the Jews is becoming closer, especially among those people of higher education on both sides. In the Jewish library buildings in Jerusalem I had the pleasure of seeing a Franciscan monk enter a book he wanted to study. At the site of the excavation where they have found the third wall of Jerusalem, I saw a German Protestant minister as interested as the university staff which was fortunate enough to come upon this rich treasure. I was told that the Dominican fathers were much interested in it too.

"From every point of view—British Government, Zionist management, labour conditions, industries, farming, public education and friendship—things look decidedly encouraging. I am confident Palestine will receive the support of other countries that is still needed, but the time will come soon when it can stand alone." —NEW YORK WORLD.

Professor Masaryk, the president of Czechoslovakia, will visit Palestine during this month. The famous Jewish historian, Professor Simon Dubnow, is also expected to arrive in Palestine this month.



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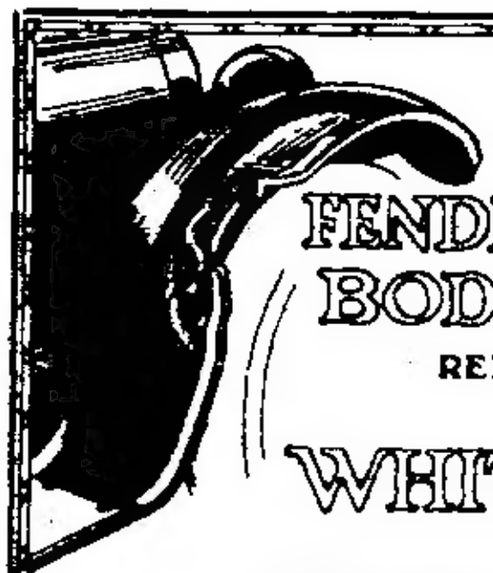

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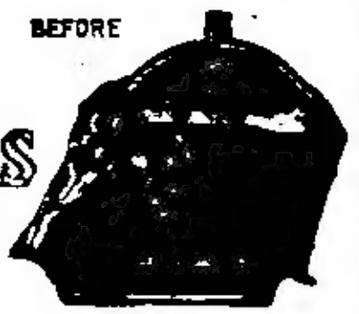

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In Magdiel

By S. Tschernowitz, Jerusalem

As we rode into Magdiel, the sun was setting just behind the Yarkon where it passes the "Seven Mills." In the main thoroughfare, the Joshuah Hankin Street, the first Sabbath candles were already shining. The Sabbath begins early in the village; shortly after midday people already begin to lay aside their weekday clothes, preparing themselves for the "Neshamah Jethera," the spirit of the Sabbath. The metamorphosis takes place rapidly. I could hardly recognize my old friends, the blooming young girls and the Jews whom I had known in Warsaw, all dressed up in the Warsaw fashion. After all, I had always seen them only in working clothes on a cart, in the stables or in the fields. I envied them the peace which beamed on their faces.

We went strolling on the projected road. How Magdiel has grown! When I passed the place but two years ago my auto sank in the sand. Then there was not a sign of life, while now there are 70 families, a fine row of houses, large and small, some urban places like the villas of Otwozk and Brighton. And they are young people, these colonists who have given up city life and undergone a psychologic transformation thereby.

When I last passed the place and was told of the colony which was founded there by Samuel Suchowitzki and the immigrants from Poland, I was astonished. Conditions were different then; it was a period of "city fever." The Dybuk of Tel Aviv kept the Jews from the villages. Only the Jabloner and Kosenitzer Chassidim went out on the land. Aside from these—who had purchased their Palestinian plots while yet in Poland believing that they would find finished vineyards awaiting them—Baalebatim had nothing to do with a village. Only Magdiel undertook the venture, and it has no cause for regret. The wind drove off the housebuilding epidemic; the city fever went up in smoke with vanished hopes, and only that which was rooted in the earth remained firm. I have seen Magdiel on the Sabbath and weekdays, at work and at rest, and I always have found there, even in the early days of mere expectations, the same contentment, which one meets with so seldom in Palestine during the present hard times.

In Magdiel also some of the weak could not hold out and went back home. Of such it is written in Judges: "Whosoever is fearful and trembling, let him return." They could not adjust themselves to the new conditions; they missed the fleshpots. One man went away because Magdiel had no fish for the Sabbath—a new version of "We remember the fishes of Egypt." But this falling away was only another form of pruning. The "Prince of Magdiel," Aluf Magdiel, as Mr. Suchowitzky, the leader of the village, is called, has selected the fit elements, those possessing experience, ability and idealism. He has clarified the whole atmosphere. Everyone follows the path to which necessity and the goal point.

Nor is Magdiel a provincial settlement any more. It has become international, so to speak, a sort of gathering of the dispersed. The Polish Jews predominate, but then there are those from Germany, Lithuania, Bulgaria, Italy—and even Oriental Jews. In the synagogue I was shown a remarkable Italian family. The father, an old man now, is a political refugee from Rome who was sentenced to death by the Fascisti. Though he can pray in Hebrew, he speaks only Italian and must therefore make use of an interpreter. His children, however, especially the girls, have already become Hebraised, have grown into Magdiel. A Jew from Shanghai is trying to introduce cheesemaking along Swiss lines; a German agronomist conducts a most varied series of experiments in his own neat little house. The Bulgarian Jew has very nearly turned "Litvak"; he understands Yiddish, speaks a good Hebrew, but still is gladdened when he hears Russian spoken, since it resembles the Bulgarian so closely.

They are always together—in the synagogue, on the walk in honour of the Sabbath, in the Beth Ha-am, and in the school which brings forty children together in its melting pot, fusing Bagdad and Sofia, Rome and Warsaw, Kovno and Harbin. Which of them remembers yesterday? To-day they have a fatherland—Erez Israel, and a motherland—Magdiel, which is naturally the heart of the country to them, their new home

(Continued on page 19)

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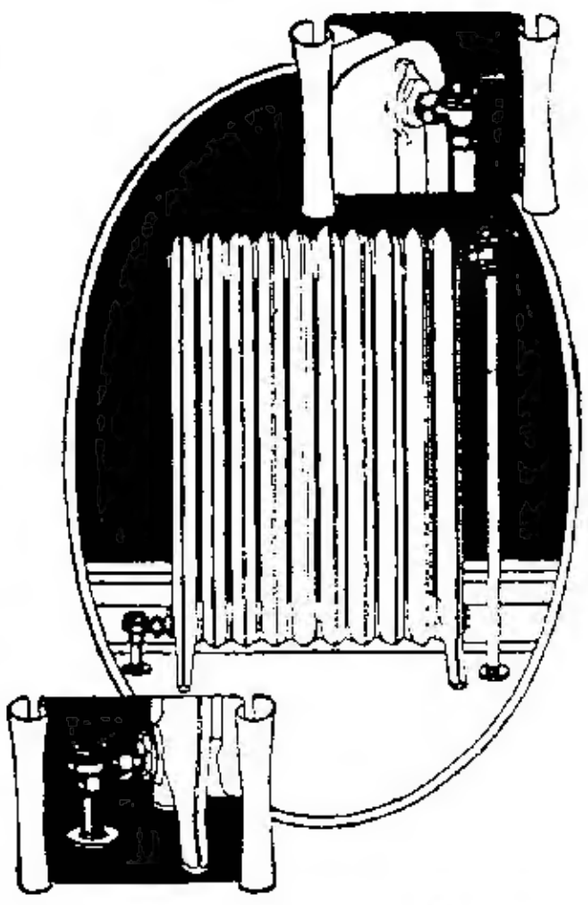

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THE PASSOVER MOTIF

By Rabbi Ferdinand M. Isserman

History furnishes us with fewer dramatic moments than when Moses, an impoverished exile, outlawed by an imperial edict, appeared before the courts of the world's most powerful ruler and demanded the release of his people that they might worship adequately the God they envisioned. For sheer boldness and heroism that request has few parallels. Who was Moses? A fugitive from justice. Who was Pharaoh? The powerful ruler of a great empire. A fugitive from justice making demands from the powerful ruler of a great empire. What did Moses demand? Mere physical freedom? No, but spiritual freedom. The love for religion gave him courage. From this very early moment in Jewish history, the devotion to religion which was to characterize Israel and which in the course of time was to make its lasting imprint on civilization was already evident. Despite the secularizing tendencies which are clamant, which seek to interpret the career of the Jew in non-religious terms, the *motif* of Jewish life and survival has been religious.

A group of savage Bedouin tribes came to Palestine, the home of Phoenicians, Canaanites and others, a land small in territory, important only because it connected three continents, but otherwise of no special significance. When these Bedouin tribes are through with that land, it is known as the Holy Land, revered and loved by millions of pious and religious people.

The descendants of these Bedouin tribes write books and poems. They tell of their heroes, of their battles. They also record their ideals and aspirations. These records are gathered into a large library which eventually is called the Bible—from the Greek, meaning books. Other peoples have left us their libraries—beautiful libraries they are—like those of the Greeks and Romans. But only the books of these Bedouins' descendants become known as the Holy Book.

One of these Bedouin chieftains builds on the site of an old Jebusite stronghold on the hills of Judaea a capital for the empire he carved out for himself. That capital, Jerusalem, is to-day the Holy City—with shrines of three great faiths.

Leaders and teachers have appeared among all nations. But the leaders and teachers which have appeared in that small nation in Palestine have become holy men, the saints and the prophets and the religious teachers of all mankind, one of them even being deified by ardent and enthusiastic followers.

A group of descendants of these desert nomads are carried into captivity. By the river of Babylon they sat and wept because their temple was destroyed and their sacrifices ended. But as they wept, they began to sing psalms and to pray—and the first synagogue services were instituted. These services became the model by which synagogue, church and mosque have builded their rituals. Men throughout the world pray as did these Jewish exiles in Babylon.

Centuries have passed since the Babylonian exile—the Jew has said his prayers in many lands. Wherever the sun rises and sets the seed of Abraham has been scattered. During these centuries, their history has been punctuated with horrors and massacre and pogroms, with exile, discrimination, hatred and prejudice.

Why did that people suffer? For loyalty to its faith. Why did that people endure? Because of loyalty to its faith. As Moses had courage to stand before Pharaoh and demand the release of his people to observe their faith, so has the Jew throughout the ages had the courage to insist on religious freedom. And no power on earth has been able to deprive him of that freedom. Religion is the soul of the Jew, the secret of his survival, the impulse behind his achievements, the fuel in his perpetual lamp. Of that Pesach reminds us and also that no men who have the courage to be free need ever be slaves.

Miss Anne Rosenblatt of Omaha, Neb., has been adjudged the leading musical composer of the student body at Radcliffe. She has been most prolific in furnishing melodies for various shows.

Samuel Adler of Rochester is prominently mentioned as a possible choice of President Coolidge for the Federal Bench in the Western New York District to help relive congestion in the Federal Courts.

Harold Fields, executive director of the League for American Citizenship, was re-elected to the Advisory Board of the American Legislators' Association. This organization seeks to bring about a more uniform system of laws.

Fannie Bloomfield Zeisler, one of the world's foremost pianists, is in a hospital in Chicago suffering from a chronic heart disease. Her condition is not considered critical, but doctors say an extended rest will be necessary.

Sol Auerbach of the University of Pennsylvania is winner of first prize in "The Nation's" contest for American college students who spent last Summer in industry and agriculture. "Taxi, Mister" is the title of Auerbach's winning composition.

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CANADA CEMENT CONCRETE FOR PERMANENCE

The Giant Oak of the Forest

By HAROLD BERMAN

The Russo-Polish Ghetto of fifty years ago! Imagine yourself a man of creative talent and refined taste in matters literary, thrown into that fetid atmosphere. All about you there is gloom, indifference and ignorance. An obscurantism that is all pervasive and deadening to the spirit of any and all who would venture upon anything creative and original, lies like a pall upon the land, enveloping everything within sight.

The civilization, the social system, mode of life, the viewpoint and outlook of the people, their habits, customs and practices all are of the mediaeval period. It is a society as yet untouched by modern educational, social or economic conditions. Education follows the centuries-old method, confining itself to instruction in the traditional and sacred subjects only, all secular knowledge being carefully excluded from the curriculum, and all cultivators of these forbidden fields severely dealt with. The economic life also follows the path blazed by milleniums of well-tested practice. The Industrial Revolution has not put in an appearance as yet in these parts of the world, leaving severely alone all and sundry of the things that constitute man's life here below. In brief, life in the Ghetto ran on as it did for centuries previously, the even tenor of its flow entirely uninterrupted by the currents of new life running their courses without the gates. The few daring spirits, springing up here and there in the ghetto, and making a courageous fight for some little of modern knowledge, are like the poverty-stricken plants that shoot up in the desert; there is neither vitality nor brightness nor color to them.

If into such a *milieu* there should suddenly drop a man who had received a modern European education, a man of refined sensibilities, good literary taste and judgment—and a thorough and full-fledged cosmopolitan besides—what would be his own reactions to his surroundings, as well as the reactions of the people whose calm and self-contented repose he had come to disturb so rudely? Such was indeed the fate, the experience, of David Frischmann when, quite unexpected and unannounced, he suddenly dropped into the society of his fellows-in-arms, the Hebrew writers of half a century ago!

* * *

It is the tragedy of the man of talent who labours in the Jewish field that his creations, be they ever so great and instinct with beauty, are doomed to bluish unseen by the great reading and appreciative world, confined as they are to a restricted circle of readers and admirers.

This is true even of the man of real talent, the man who stands in the front rank among the performers in his chosen field. Even he, though amply recognized by the critics and idolized by his readers—what, in terms of the world's goods, does he receive in return for the joy and delight that he affords them? At best only a hand-to-mouth existence: a loaf of bread and a roof while he keeps showering his God-given gifts upon his thoughtless fellowman. After that, when his force is spent, his youth and creative urge have ebbed away, or when grim death has written a red climax to a harrowing life, it is usually found that the cupboard is bare; that there is nothing left with which either to solace old age or to care for helpless dependents. Such, as a rule, is the happy lot awaiting the man of talent who is so impractical as to devote his gifts to the service of his own people!

For upward of half a century the name of David Frischmann was a household word to the readers of the new Hebrew literature. For more than fifty years this man of many accomplishments and rare gifts had toiled to create a literature worthy of the name in the ancient tongue of the Jew. Many fields that had lain fallow and barren did he till fertilizing them with his genius and devotion, his rare perception of beauty, tone and harmony. In his youth—when not yet sixteen years of age—he sought to introduce the knowledge of the natural sciences into the rising Hebrew literature, read mostly by people of the Russian and Polish Ghettoes, men whose elementary knowledge had been as a consequence of this misfortune neglected. For this purpose he translated several volumes from the German. Later on he essayed the writing of critical essays in which a new tone, hitherto unknown to the writers and readers of Hebrew, was discovered; a breath of a fresh breeze blowing upon that puny and artificial literature. For the very first time in the reader's and writer's—experience, there arose a man who wrote in Hebrew as one would write in German, in

French or in English. The first European had arrived on the scene; the first European in the ghetto. The first man to measure the puny and parochial Hebrew literature with the yardstick of universal standards and measures.

In his earliest published original work, the pamphlet entitled "Tohu Vabohu," published in 1880, he wrote as follows: "The Jewish writer, say you, must always be aware in his thought that he is writing for Jews. This means, *not* for people whose taste is the taste of the European literature; people that know how to appreciate that which is beautiful because it is beautiful, and to despise that which is ugly on account of its ugliness; for people who do not belong at all to modern society, but rather enjoy separate laws and tastes and conceptions. And it is in this spirit that he creates, and it is these unnatural creatures that he sees before him when he sits down to write . . . *This will not be!*"

And here is what he wrote in the course of a review of Smolenskin's "Am Olam," a book which other writers compared with Moses Hess' "Rome and Jerusalem": "Hess is a European writer whose work is done upon a European pattern; Smolenskin is a youth of the Yeshivah, whose very appearance in our literature is typical. . .by the way of the Talmud School, . . .and he is ever conscious of writing for a Jewish public only" (Selected Writings, vol. v., p. 13). And how thoroughly hateful was to Frischmann this amateur and parochial school of writers, can be seen from his "Letters on Literature" (Michtabim al Dbar Hasifruth), essays on literature written in the form of letters to a woman friend, in which we find his entire philosophy of literature — truth, sincerity, beauty of form, and clarity—epitomized, expounded in clear and ringing phrases. Viewing, with an amusement mingled with despair, the avalanche of immature stuff that kept coming out of the Hebrew presses, Frischmann, with a twinkle in his eye, was wont to quote Goethe's aphorism: "Wir debatieren, oh, wir die Welt putzen, oder schmieren." Like the outcry of Ariosto: "O foolish flock! I tell you, and tell you again, that poetry is a thing of a whim, a child of nature and of happiness; and unless it is free it becomes a tinkling cymbal and a bell with no music."

One but has to read Frischmann's "Bamidbar" series to appreciate his great gifts as a story-teller, as a consummate master of the art of revivifying the past and making it live and breathe once again, and in a thoroughly

one but needs to read his "Golem," a story based on the legend of the famous Rabbi Loew and the man of clay that he created, to realize his talent in transforming a threadbare folk-tale into a superb piece of philosophy couched in fiction form. To quote but one passage of this tale, one passage that will furnish an image of the entire story. After describing Rabbi Loew's self-imposed imprisonment in his study for twenty-eight long years, wherein he stayed all those years absorbed in the contemplation of God and His great wonders, he tells of his emergence, and his initial contact with life and men.

"When Rabbi Loew emerged from his study after twenty-eight years, his appearance was wild and unearthly; his hair had turned gray, long, disheveled, while his entire appearance was of a jungle man. The first object that met his eye was a beam of light, broad and gay, which forced its way through the window. Rabbi Loew felt obliged to turn his palm into an eave in order to shelter his eyes from blindness. The next object that attracted him was his grandchild Eva—and again he was obliged to shield his eye from the impending blindness. After a few moments he took one step forward. 'Who is she?' he asked in the voice of a babe just learning to speak. 'Why, it's your granddaughter, the daughter of Rebecca,' answered his elderly wife.

"The aged man now felt obliged to recall long-forgotten things. Wait a moment! Wait a moment! Did he have a daughter some time or other? Yes. And if he is not mistaken, they did call her Rebecca. Yes, it was so.

"Eva stood still, her head and figure erect, and gazed with wondering eyes at this strange man, with his dishevelled hair and wild aspect."

And again: "She picked up a large and heavy book from the pile on the table, and started to remove the dust from it. Suddenly she fell into thought: 'Lord of the Universe! Why have we so many books? What need has man for these?" For these opposing forces are here engaged in mortal combat: Eva, representing youth and carnal desire, and the aged Rabbi, representing the philosopher, the student, to whom a cell, a few parchments, and his intellect to lord over them are the all-in-all of existence. There is still another silent yet tempestuous battle raging within that household; between Eva and the Golem. For if Eva represents youthful desire, the Golem, being created in the image of Rabbi Loew, is spiritual and unworldly in his outlook and sentiment. But

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Beethoven

By NANNIE A. REIS

Beethoven died one hundred years ago, but no contemporary of his, not even Goethe, Kant or Napoleon is so universally and absolutely alive as he, the great Master of Music, the great Martyr of Life.

Perhaps it is this universality of his genius that brings the great man so close to the heart of all lovers of music, to all who perform as well as to all who listen, but particularly appealing is the story of his life to a Jewish heart, one who knows the tale of our people and recognizes the analogy of greatness coupled with suffering, of unwavering courage and a powerful voice thundering for freedom and righteousness.

Most of us in America have listened to the strains of his immortal music and loving its rare combination of a lofty tone power and melodic lyricism have been content to know that he was the master of the symphonic form of composition as he was its developer after Haydn and Mozart, that he had overcome in his art the terrible affliction of deafness even as Milton had conquered the handicap of blindness and that despite the greatness and the numbers of his compositions he lived and died a poor man.

Yet the story of his life is much more heroic and important than a record of the musical achievements; for by these he contributed much more to his time and to eternity than just so many symphonies, minuets, rondos, sonatas and one opera. He was despite the most miserable circumstances of the economic conditions of life imbued with a deathless idealism.

In a time of almost hopeless reactionary narrowness in government and religion following the dreadful disappointment in the failure of democracy in Europe after the American and French revolutions he remained an unwavering republican. His life and his music consistently express this republicanism, even as his great humanitarianism, his true charitableness, his kindliness, though hidden by the exterior gruffness of the afflicted and misunderstood personality, display him to have been one of the noblest of souls.

For it is by these standards of personal reaction to the problems of humanity that the world's heroes are to be measured and not just by the technical perfection of their peculiar achievement. Says Romain Rolland, the greatest of modern Frenchmen, author of "Jean Christoffe," objector to the senselessness of war and martyr in his own name of chauvinism and hatriotism (alias patriotism—with apologies to Dr. Gerson B. Levi) of Beethoven: "O Beethoven! Thou art more than the first of all musicians, thou art the embodiment of heroism in all of modern art, thou art the greatest and best friend of all who suffer, of all who struggle. When the misery of the whole world would overwhelm us, thou approachest us as thou once didst approach a mourning mother, sitting down without words at the piano and bringing to her who wept consolation by the singing of your resigned woe. Thou gavest us thy bravery, thy conviction that struggle is bliss, and thy consciousness of our God-likeness..."

We quote these excerpts from a book by Rolland, published within the last twelvemonth, devoted to the biographies of Beethoven, Tolstoi and Michelangelo whom he designates to be "real heroes" in the history of humanity. For he—Rolland—abhors the "hero lie" of our common school perception. For he, who would testify to historic and philosophic truth, though it may not be recognized and even be anathematized by the millions, claims that there is but "ONE REAL HEROISM IN THIS WORLD—to see this world as it really is and to love it." To him the growth of the artist's soul is more than the artist's art and character is more than genius" and it is significant that as a dedication to Rolland's tale of Beethoven he uses a quotation from the expressions of the great musician himself: "I know no other talents commensurate with those ennobling the human soul." To which Rolland adds his own words: "Not those do I call heroes who conquered by their thought or their power; only they and they alone are counted who were great because of the greatness of their heart." And it is on these premises that Rolland draws his deductions as to the greatness of Ludwig van Beethoven; it is by these standards that he relates the saga of his life.

The details of his life are quickly told. Beethoven was born December 16, 1770, strangely enough the same year that Hegel and Napoleon saw the light of day. He was the son of a plain woman of the people and a drunkard musician. He was short, stocky and to the average observer not prepossessing in appearance. Only his eyes glowed with an inner life of amost uncanny brilliance. He was denied almost everything in life which one generally includes in one's thinking as we speak of human happiness. Even a mother's affection was granted him only a very brief period, for she died when the boy was but eight years old. His only love experience was his short engagement to Thérèse von Brunswick, quickly and rudely broken, yet he always referred to her as "his undying love." It is, however, a sad thought and neither wife nor child, youthful friends or peaceful companions of age came to him as softening joys to compensate for the frustrations of his life.

For three decades his hardness of hearing increased till it reached the densest and completest deafness. Still it was in this period and conditions that his wonderful creations were mainly composed. Can one picture the agonizing depression of his soul as he realized and contemplated the cruel contrast of this deafness to the immensity of his art crying for utterance in his brain? Dare one visualize the spiritual torture it must have been when the melodies and harmonies vibrating in his inner ear were as dead silences to his outer hearing?

Just imagine that his one attempt to direct the performance of his marvelous opera, "Fidelio" in 1922 was a dismal failure because of his deafness and brought him to the verge of absolute despair.

Then again at the performance of his ninth symphony which is accounted his greatest and the most perfect of symphonic works in all of the world's music aroused frantic applause and jubilations at its first presentation, but the only one oblivious to its tremendous sound effects and the exaltation of the hearers was the deaf Master, until some one in the orchestra touched him with a tender hand so that he would

Continued on page 32

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PALESTINE INDUSTRIES

About one-third of all Jewish industrial enterprises in Palestine are concentrated in Tel Aviv. In 1925 there were 156 businesses in the city, and last year there were 170. But forty-two businesses were wound up or temporarily discontinued during 1925, so that altogether fifty-six new enterprises were started in 1926. It is, however, to be noted that most of the businesses that have been closed down were larger enterprises, while the new ones are mostly of very small dimensions. Thus the factories for building materials were increased by ten, but the number of their employees has decreased by 219.

The record of crimes in Palestine during 1926 presents some very interesting phases. Altogether 32,068 arrests were made during the year, a decrease of 4,574 of those made in 1925. Of the number arrested, 14,690 were found guilty. Those who have been sentenced for serious offences during the year include twenty-five officials, twenty-two of whom have been sentenced for accepting bribes, two for corruption, and one for appropriation of Government funds. In December of last year, there were 1,660 persons in the jails of Palestine, including 1,393 who were serving their respective sentences and 267 who were awaiting trial. Twenty-four of the convicts were serving life sentences, and 267 were serving sentences extending from five to fifteen years.

DEATH OF SIR CHARLES WALLSTON

Sir Charles Wallston or Waldstein, as he was known before the war, died last week in London at the age of 71. A native of New York and a graduate of Columbia University, Sir Charles lived the greater part of his life in England, having served as professor of archeology at the University of Cambridge since 1894. He was the holder of many degrees and honours and in 1912 he was knighted. He was esteemed as a most stimulating teacher and as an authority on ancient sculpture. The only work of a Jewish character which he published was "The Jewish Question and the Mission of the Jews," which was issued anonymously in 1894 and created considerable comment at the time. He was also author of a number of volumes on political and ethical questions and was once concerned with a plan to establish a great international news agency for the insurance of truth in the transmission of international news.

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Too much education and an excess of psychology in the schools and colleges were blamed by Rabbi Stephen S. Wise of New York for the prevalence of suicide among the young. In an address delivered at a forum luncheon of the United Parents' Association, Rabbi Wise said that there was an absence of sovereign standards in the training of boys and girls. "There is this acquisitive passion—the dominance of things and things and things. Children are given thrills instead of responsibilities. There is too much education and too much psychology fostering the idea that life is self-expression, self-fulfilment and self-realization until it reaches that newest, most tragical and final manifestation—the extinction of life itself." To rescue their children from this egocentric circle parents needed to be natural and less dogmatic, Rabbi Wise declared. He advised a little humility and warned against the limitation of the freedom of the young. That was not the way to cure them, he insisted.

Advices from Moscow to the Soviet Union Information Bureau, Washington, state that during the current year 5,000 more Jewish families will be settled on the land. For this purpose the Soviet authorities have apportioned 272,000 acres in Ukraine, White Russia and the Crimea. To assist financially the Jewish land settlement in 1927 the Commissariat for Finance of the Soviet Union has assigned a credit of $750,000 in the federal Budget and the Central Agricultural Bank and other banks have opened credits to the amount of about $500,000. In addition a number of Jewish organizations have allotted further sums. At the initiative of the Society for the Promotion of Jewish Land Stlers a special bank is being organized in Moscow for the settlers and for Jewish home-craft workers called the Agro-Kust-Bank.

Rabbi Moses S. Margolies, aged dean of American orthodox rabbis, was married in New York to Mrs. Ida M. Braz of 28 Canal Street. It was Dr. Margolies' fourth marriage. Rabbi Herbert S. Goldstein and Rabbi Joseph Lookstein, the latter a grandson of Dr. Margolies, officiated. The marriage was witnessed only by members of the immediate family and a few intimate friends. Dr. Margolies recently celebrated his seventy-fifth birthday and his fiftieth year as a rabbi.

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The Great Oak of the Forest

(*Continued from page 15*)

there is Eva and her temptations. The Golem becomes infected with her earthly views. He wavers in his steadfastness and goodness. "Without," murmured the Golem, "how blue are the heavens, how blue! And breezes and smells and pleasant sounds! The trees whiten and turn to green, the birds twitter for you, and the books are dust and rust."

"Is it possible, my Golem, is it possible?" exclaimed the rabbi. For the Golem was his own spiritual child, and should experience no longing for these profane things, misled by Eva's witchery though he may be. However, these are but a few random examples of a great gallery of rich creations.

For fifty years this indefatigable giant toiled away at his self-imposed task of enriching and modernizing the youthful Hebrew literature. For fifty years and more, new productions kept pouring out of his study—essays, critical articles, poems, publicistic articles dealing with timely questions, translations of the classics —and what superb translations they were!—of modern neo-classics, of books of science and cultural history of man, philosophy and what not, and also light and airy *feuilletons*, a species of writing brought to a high degree of perfection in European lands and scarcely ever cultivated in America. And all of these varied writings were marked by a grace and a charm never before met with in anything written in the Hebrew tongue. Of the wide range of his labours as a translator, it is but needed to mention here that it included some of Shakespeare's plays, Byron's "Cain," Lippert's "Kulturgeschichte," Nietzsche's "So Spake Zarathustra," Elliot's "Daniel Deronda," Bernstein's works on the natural sciences, as well as a host of lesser-calibred works.

These tasks would seem to be eminently sufficient for any man of respectable talent and industry. But Frischmann also was a writer of fiction—a refined and eminently graceful kind of fiction, dealing in most instances with historical themes, historic personages and incidents, enlivened by the gentle hand of a true poet and recreated by a lively, whimsical and brooding intelligence. His historical fiction and idyls of the past, as is to be seen in his "Bamidbar" series and the already-spoken-of Golem, are among the best written in any language, during the years that he wrought so indefatigably and so mightily.

Among the editors of Hebrew newspapers and periodicals Frischmann was without a peer. Even Achad-Ha'am lagged far behind him in point of taste—a broad, cosmopolitan taste for literature—his instinctive feeling for truth and beauty. He managed to impart charm and distinction even to daily newspapers—those ephemeral children of a day—and to make of them something more than purveyors of news and gossip. One needs but to look at the issues of the Haboker and the Hayom—two dailies that he edited at various periods of his life—to verify this statement. And as a matter of course, one does expect these qualities in the monthlies and annuals that Frischmann edited.

In the fall of 1922, on the eve of his departure for his first visit to America, David Frischmann died in the city of Warsaw, Poland, leaving behind him a young wife and three tender-yeared children. And when a Hebrew writer dies, what worldly goods are left behim him, barring, perhaps, the glory of a good name and the printed pages bearing the creations of his intellect and heart? And these are but rarely convertible into the coin of the realm.

Ever since the fall of 1925 the widow of David Frischmann has been touring Poland, Austria and Germany, delivering lectures on the life of her late husband. From over one hundred platforms she has so far spoken to audiences on the intimate and personal life of the great man whom she was privileged to know better than any one else. Her talks include an analysis of his created characters, his home-life his table-talks, his wit, his aphorisms, his views of child life-talks that should be of immense interest to the readers of Frischmann, and indeed were so considered by the audiences that she has addressed, if one is to be guided by the press of the town and cities visited.

Mrs. Frischmann has recently come to America to deliver her lectures on her great husband. To the lovers of Hebrew and the admirers of the great and varied talents of David Frischmann this series should prove an event of first importance, affording them the rare opportunity to get a glance into the more intimate life of the man whose works they so greatly admired.—Jewish Forum

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During January 181 persons entered Palestine, as compared with 536 who came in the corresponding period last year. During the last quarter of 1926 1,920 Jews entered Palestine, and 2,1[illegible] emigrated from there.

Mrs. Ira Nelson Morris, wife of the former American Minister to Sweden, has written an intimate account of the American visit of Queen Marie of Roumania. The bulk of the book consists of a day-to-day record of the activities of the Queen, Prince Nicholas and Princess Ileana, and the lesser official members of the Queen's party, together with descriptions and characterizsations of the people they met.

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In Magdiel

(*Continued from page 12*)

The People's House is already a People's House in fact. It has a stage for lectures and theatrical performances. The theatre is as large as you like. It will hold as many people as is necessary. For the sky is not scanty, and there is plenty of ground for feet to stand on. Only the speakers or actors have a roof over their heads. There is no lack of audience. Not only every last soul in Magdiel, but from Kfar Saba and Ain Chai come the spectators. A veritable cultural centre is therefore being created here for the entire vicinity, for Kfar Saba, Ain Chai, Rananiah and Herzlia. At least, that is the aim of Magdiel. They draw on actors and popular orators, arrange performances and lectures. And so one pays off the old "sinful" demand of the city for spiritual fare.

The "prince" of Magdiel has already gone far. Some time ago I visited him in a canvas tent—a huge tent in which one could hold conferences and assemblies; later, in the second stage, he had a room over the newly built stable. Now he lives as a regular lodger with the pensionkeeper, Winkler of Otwozk, until his own house is finished.

Time and again Jews come to ask their leader's advice on both public and private matters. He is the father, if you will, the "dictator" of Magdiel, a dictator without revolution, without opposition, on the strength of general recognition. Suchowitzky conducts the colony on a system of mixed farming. Vegetable beds around each house, a common dairy, and in addition everyone is preparing 10-20 dunams of ground for orange plantations. This year will already see the trees planted in the deeply ploughed soil. Negotiations are being carried on with Rutenberg for the irrigation of an area of 10,000 dunams for the orange groves of Magdiel and the whole neighbouring country. For this purpose a joint committee representing Magdiel, Ain Chai, Kfar Saba, Rananiah and Herzlia was formed, of which Suchowitzky is chairman. If the plan carries through, every one of the Magdiel colonists will be standing on his own feet in from five to six years. When one has vegetables, milk, eggs, chickens and an annual income of £30-40 from every dunam of orange plantation and one's own house besides, can one ask for more?

The Jews of Magdiel to a certain extent financed themselves, several of them having some hundreds of pounds. In addition, the Keren Hayesod grants every family an appropriation of £500. At present a building for the dairy is being constructed. Work on a water-tower has been completed. Until the Rutenberg plan for bringing water from the Yarkon is carried through, the water supply is being taken care of in the old-fashioned way.

Until the music of the future shall be heard—that is, until the orange groves bear fruit, Suchowitzky has established an agency to divide all the work among the inhabitants of Magdiel. It follows that all the money spent there, whether by private individuals or the Keren Hayesod remains in the village and provides the inhabitants with wages as a side income. The only money that goes out of the village is for the purchase of building materials and for a dozen skilled workers. All construction work—houses, stables, school, synagogue—as well as all planting—is carried out by the colonists themselves. This makes it possible for them to live through the most difficult period of the first years, when the land yields only slight produce.

To systematize the work and to effect its division among those villagers who depend on wage labour for their income, the "dictator" determines which construction works should be undertaken every month, depending on the number of workers who depend on such employment. Neither more nor less may be built, for otherwise they would have to turn to outside work. In this way the necessary balance in building works is maintained.

Magdiel is one of the few new colonies whose future is assured. In the last few years it has grown two and three times more rapidly than the Pica colonies in Lower Galilee. Beth Gan, for example, has scarcely thirty families after twenty years of existence; Javneel, the "mother" of the Lower Galilee colonies, even now has not as many people as Magdiel. The position of the colonists in Magdiel is even now, in the beginning, before the earth is bearing properly, much better than that of the others; firstly, because they have learned from the earlier attempts the lesson that from monocultural farming, of cereals for example, a colonist cannot live; and secondly, because they have a leader who has been guided by a system from the very beginning and who sees to it that necessities are supplied to every colonist, so that he may be able to hold out till the brighter and not distant days.

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I follow the crowd which has come from all the villages to receive Bialik and the group of Jewish writers who are visiting Magdiel in connection with the celebration of the completion of the reservoir and the laying of the cornerstone of Suchowitzky's house. At my side walks a well-known agronomist of Ain Chai who has been working there three years without result. Ain Chai still has no basis for existence since it lacks water. The man complains of his situation, and when I ask why Ain Chai cannot pull itself together he answers: "Because we have no leader to look after the welfare of the whole group. Each one looks out for himself, and there is no one who looks out for all. A colony is like a small state; it needs a firm hand and a head which thinks of every trifle. The good fortune of Magdiel consists in its having Suchowitzky."

Another colonist who came up to me added: "If you report about this to Poland, point out that the crisis of the fourth Aliyah arose from the fact that there was none among them who understood that the proper, enduring settlement of the Polish Jews can succeed, not in the city, but only in the village. We are not suffering from the crisis and trust that we shall never suffer from it; our sweat and our labour will surely have their reward. We bless the day we left the cities. It seems to us that we are already generations removed from what once interested and was near to us."

Bialik speaks. It is incredibly crowded. Suchowitzky greets us sincerely. For the first time one does not hear complaints or sighs, but a hopeful song of toil. Bialik speaks. He is captivated by what he has seen here. So great a moment—he says—is not the time for words but for deeds. We have not finished everything, our very building is still uncertain. The redemption is not a coming up, but a going down. We are only now going down the mount of the Galuth into the valley and must ascend the second mountain from out this valley. Many fail on the difficult path, but we shall reach the second peak also.

Fired by this speech on the necessity of silence, our Chaluzim begin to talk their language—the language of the legs. The Horah, queen of Palestinian dances, draws all into its spell. The Arabs of the neighbouring villages participate in the event and in honour of the Jewish writers display themselves in their national dances.

Even after our departure there came from afar the songs and dances with the refrain: "Am Magdiel chai!" (The people of Magdiel are alive.)

5,000 MORE JEWISH FAMILIES SETTLE IN UKRAINE

Advices from Moscow to the Soviet Union Information Bureau state that during the current year 5,000 more Jewish families will be settled on the land. For this purpose the Soviet authorities have apportioned 272,000 acres in Ukraine, White Russia and the Crimea.

To assist financially the Jewish land settlement in 1927 the Commissariat for Finance of the Soviet Union has assigned a credit of $750,000 in the federal Budget and the Central Agricultural Bank and other banks have opened credits to the amount of about $500,000. In addition a number of Jewish organizations have allotted further sums as follows: Agro-Joint $1,500,000; Paris Board of the Jewish Colonization Society $284,000; Berlin "ORT" $150,000. The American "IKOR" has undertaken to bear the expenses for settling 500 more families. Financial assistance is likewise forthcoming from South Africa, Argentine and other countries.

At the initiative of the Society for the Promotion of Jewish Land Settlers a special bank is being organized in Moscow for the settlers and for Jewish home-craft workers called the Agro-Kust-Bank. The principal shareholders are the Bank of Agriculture, the Industrial Bank and a number of foreign Jewish organizations.

Walter Lippmann, chief editorial writer on the New York "World," described himself as "full of suspicion and distrust" toward the State Department, and denounced what he asserted was an attempt to give to the press reports of our diplomatic relations with Mexico that were "misleading and calculated to engender ill-feeling." He was speaking at a luncheon meeting of the Foreign Policy Association at the Hotel Astor on "The State Department's Responsibility to Public Opinion." Mr. Lippmann's view was opposed by David Lawrence, Washington newspaperman and editor of the "United States Daily," who contended that public opinion is not with the State Department, because the latter's publicity is poorly handled.

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Signed O. ROLLAND,
Chief Chemist.

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MONTREAL SOCIAL

All communications must reach this office, Suite 10, 288 St. James Street, not later than Monday noon of each week, and should be clearly typed, double space. Phone Main 4079, 8341 and 2285

Mrs. Emil Mendelsohn, Clarke Avenue, has returned from New York and Atlantic City, where she spent the past few weeks.

Bill Diamond was guest of honour at a stag, Saturday, April 3, prior to his leaving for an extended trip to the United States. Al Brownstein was toastmaster. Other speakers were Moe Heller, Sam Peltz and Sam Skolnick. Guests were: Ben Lifshitz, Al Rosenzweig, Ben Erdle, Moe Heller, Sam Peltz, Al Brownstein, Sam Skolnick, George (Gabey) Aronson, Sam Schachter and Sam Berlind.

Miss Riva Latz, of New York, spent ten days in the city visiting relatives.

Mrs. Lewis Bazar, 610 Champagneur Avenue, has returned from New York, after spending five weeks, the guest of her sister, Mrs. I. Kleinberg.

Mr. and Mrs. J. Hamburg, of Glace Bay, who will be in town shortly to attend the bar-mitzvah of their grandson, Sollie Ein, will be the guests of Mr. and Mrs. J. Ein, Chesterfield Avenue.

Mrs. A. S. Solomon and son, Herbert, Vendome Avenue, will spend the next few weeks in Albany, the guests of Mrs. Solomon's mother, Mrs. Tarsches.

William Nathanson, of Chicago, who was in town for a week lecturing before various groups, was guest of honour at a dinner of twenty covers given by Mr. and Mrs. J. Pottel, Saturday, March 26.

B. Cohen, of St. Louis, Mo., was a guest at the Mount Royal Hotel while in the city.

Bill Diamond, who spent the winter with his parents, Mr. and Mrs. L. B. Diamond, Park Avenue, left for an extended trip in the United States.

Mrs. A. Alfandri and daughter, Janet, Girouard Avenue, are spending the Passover holidays in New York.

Miss Muriel Rabinovitch, Bloomfield Avenue, who has been a patient at Montreal General Hospital, has returned home.

A. Alfandri, Girouard Avenue, left Wednesday, April 13, for New York, to sail for Europe Friday on board the "Empress of Scotland."

Mrs. Norman Adilman, Sherbrooke Street West, has returned from three weeks in New York.

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Mr. and Mrs. N. Karlofsky, Clarke Street, entertained at a surprise party Saturday, April 2, in honour of their daughter, Bella. The guests included Misses Bella Karlofsky, Ida Feller, Sophie Cutler, Sophie Karlofsky, Esther Singerman, Annie Kotliar, Milly Brownstein, Tillie Brownstein, Ray Shubert, Ida Bobinsky and Mrs. Bobinsky, and Mrs. Karlofsky; and Leo Shear, Moe Lipshitz, Morris Berner, Harry Adler, Isadore Brownstein, Moe Shubert, Marcus Duboff, Sam Zelinger, Mr. Bobinsky, Sam Karlofsky and Mr. Karlofsky. The guest of honour was presented with an amber and pearl toilet set.

Mrs. G. G. Pincus, of Cambridge, Mass., was guest of honour at a surprise party at the home of her parents, Mr. and Mrs. J. Notkin, Northcliffe Avenue, Sunday, April 10.

Mrs. J. C. Zacks, Marlowe Avenue, spent a week at Trout Lake.

Harry Gold, of New York, was a guest at the Mount Royal Hotel for a week.

Misses Rita Druxerman and Violet Druxerman, of Winnipeg, are with their grandmother, Mrs. R. Adilman, and aunt, Mrs. P. Presner, 5049 Sherbrooke West.

A. Rittenberg, Vendome Avenue, has left on a trip to the Coast.

Mr. and Mrs. P. Presner and daughter, Helen, 5049 Sherbrooke Street West, have just returned from New York, where they attended the marriage of Violet to Bernard Bernstein, son of Mr. and Mrs. A. Bernstein, of New York, which took place March 31 at Shalfonte Hotel, 70th and Broadway, New York.

Miss Anne S. Lerner is spending the Passover holidays in Quebec with her grandparents, Mr. and Mrs. D. Ortenberg.

Mr. and Mrs. H. Schey, of New York, were in town.

Miss Eva Slover, of Ottawa, was the guest of her sister and brother-in-law, Mr. and Mrs. Hyman Gertler, Esplanade Avenue, en route home from New York and Philadelphia.

Mr. and Mrs. Jackie Wecksler (née Dora Harris), of Toronto, are spending the Passover holidays with Mr. and Mrs. A. Harris, St. Joseph Boulevard West.

Bernard Figler, Esplanade Avenue, who has toured Canada for Young Judaea for the past three months, has returned.

Dr. Ben Zion Steine, son of Mr. and Mrs. M. B. Steine, has been appointed assistant resident surgeon of the eye, ear, nose and throat service of Mount Sinai Hospital, New York.

Mrs. A. G. Alfandri, Girouard Avenue, left for New York Wednesday, April 13.

Mrs. B. A. Usheroff, Lorne Crescent Avenue, has left for New York to visit her sister, Mrs. Charles Brosseau.

Mrs. P. Lustgarten and daughter, Ethel, St. Joseph Boulevard, has left for Windsor, Ont., where she will visit her parents, Mr. and Mrs. A. Barash.

Dr. Norbert Enzer, of Chicago, has been appointed pathologist at Mount Sinai Hospital, Milwaukee.

Mr. and Mrs. Dave Roskam have left for the Western Coast to be gone several weeks.

Mr. and Mrs. A. E. Morris, Melville Avenue, left for Philadelphia, Washington and Atlantic City to remain away several weeks.

Mr. and Mrs. Martin Arnovitz, Sherbrooke Street West, are spending the Passover holidays with Mr. and Mrs. Draimin, of Springfield, Mass.

Mrs. Isidore Glickman and daughters, Marcil Avenue, are visiting relatives in Rochester, N.Y.

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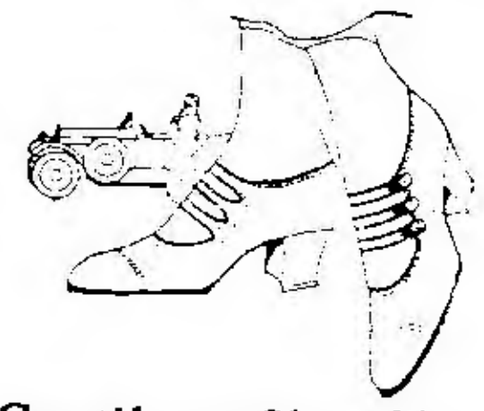

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Miss Muriel Goldstein, Bishop Street, is visiting her sister, Mrs. Harry Shaer, in New York.

Mr. and Mrs. S. P. Persky and family have moved to 5230 Jeanne Mance Street.

Mrs. G. Sapery and son, Stanley, Sherbrooke Street West, are spending a few weeks in Atlantic City.

Miss Beccie Kellert, Sherbrooke Street West, has returned from several weeks spent in New York and Atlantic City.

Mr. and Mrs. A. D. Smith, of Sherbrooke, will be the guests of Mr. and Mrs. T. Vineberg, Prud'homme Avenue, for the holidays.

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Hesse Levinson, of Winnipeg, Man., was a guest at the Mount Royal Hotel while in the city attending the fur sales.

Mr. and Mrs. M. Newman, 117 Laurier Avenue West, entertained at a birthday party at the Mandarin Inn Saturday night, April 9, in honour of their son, Sydney. Those present were: Mr. and Mrs. M. Gross, Mr. and Mrs. J. Keller, Mr. and Mrs. K. Smith, Mr. and Mrs. D. Snyder and Misses Sophie Levine, Bessie Black, Anne Rohrlick, Pansy Tucker, Frances Newman, Tillie Newman, Alice Aranoff and Irving Potashner, Jack Laper, Sam Black, Irving Aranoff, Joe Bordeau, Sydney Newman and Eddie Gross.

Miss Esther Levitt, Grosvenor Avenue, who has been visiting in New York, Baltimore, Washington and Atlantic City, has returned.

Mr. and Mrs. Louis A. Sendel (née Sylvia Latt) have returned from their wedding trip and are living at 716 de l'Epée Avenue, Apartment 8.

Moe Levitt, Grosvenor Avenue, who spent last week-end in New York, has returned.

Mr. and Mrs. M. Yess entertained at a reception in honour of the engagement of their daughter, Jennie, to David B. Mindlin. Those present were: Mr. and Mrs. M. Yess, Mr. and Mrs. B. Mindlin, Mr. and Mrs. Ellis Mendelsohn, Mr. and Mrs. A. Mendelsohn, Mr. and Mrs. Moe Mendelsohn, Mr. and Mrs. Issie Goldstein, Mr. and Mrs. I. Goldenberg, Mr. and Mrs. Z. Moscovitch, Mr. and Mrs. J. Givner, Mr. and Mrs. C. Newman, Mr. and Mrs. A. Goldstein, Mr. and Mrs. Bress, Mrs. R. Goldstein, and Misses Hattie Tannenbaum, Sadie Yess, Blanche Yess, Etta Mindlin, Sylvia Mendelsohn, Alice Goldstein; and Alfred Yess, Wolfe Yess, Jack Mindlin, Carl Mendelsohn, Jack Goldstein. From out of town were: Mr. and Mrs. S. Silverman, of Hull, Que.; Miss Kate Mindlin, of New York; Harry Levitan, of New York; and Mr. and Mrs. M. Schwartsky, and Jose Fliterman, of Mexico.

Miss Rose Fligel and Mrs. B. Fligel were hostesses at a miscellaneous shower at the Cosy Grill Sunday, April 3, in honour of Miss Fanny Fligel. Miss Fausman sang. Prizes were won by Misses Jane Bress, Eva Schulsky, Sally Moor, Rosie Altman, Ethel Weisigum, Ida Sacoran, Dorothy Gross, Minnie Dworkin and Miss Fausman, and Mesdames Seidman, Klein, J. Silverman and Kaufman.

HADASSAH

Queen Esther Chapter met at Zionist Headquarters April 11. Pledge cards are to be canvassed before next meeting when the Keren Hayesod Campaign will be over. An at home will be held April 25 at Zionist Headquarters. Musicale. Mrs. M. Sessenwein won the raffle. Hostesses were Mrs. M. Samuels and Mrs. J. Schulman.

Miriam Brainin Ortenberg Chapter met at the home of Mrs. J. Maron, 275 Esplanade Avenue, Monday, April 11. Max Garmaise, the guest speaker, spoke of "Achad Haam." Mrs. S. Shapiro sang Jewish folk songs and Mrs. J. Bleacher recited. Mrs. E. Schneiderman, 484 Champagneur Avenue, will be hostess to members at a Pesach bridge and mah jongg Wednesday afternoon, April 20.

FRESH AIR CAMP

The executive of the Jewish Laurentian Fresh Air Camp met at the home of Mrs. Myer Dobrofsky, Chateau Apartments, Wednesday, April 13. Mrs. L. Klineberg presided. Mesdames J. S. Kellert, Joseph Levinson, L. Abbey, Leo J. Neumann, J. Kruger, S. Leopold, M. Greenblatt, Levy, Arthur Simon, J. N. Neumann, A. D. Paltiel, and Misses Reba Goltman and Lena Ashkaloney were there.

The award of fellowships totalling $143,000 to sixty-three young scholars, writers, musicians and artists is announced by the trustees of the John Simon Guggenheim Memorial Foundation. Seven of the awards were to enable completion of work undertaken by fellows appointed last year. The newly appointed fellows come from twenty-two States and will be enabled to study in Europe and elsewhere during the coming year. The awards, given annually, are made possible by the gift in 1925 of $3,500,000 by former United States Senator Simon Guggenheim and Mrs. Huggenheim in memory of a son who died in 1922. Among the Jewish winners are Dr. Ephraim Abigdor Speiser, Nathaniel Peffer and Dr. Lewis Victor Heilbrunn.

Alfred Seligsberg, patron of music, offers a prize of $1,000, through the Society of the Friends of Music, for an original cantata. The greatest latitude is permitted in choice of subject and style of composition. Mr. Seligsberg said he hoped through this prize to encourage new composers and to assist the Friends of Music in widening the scope of their activity. Copies of the rules may be obtained from Richard Copley, 10 East 43rd Street, New York City.

Eugene de Rubini, telepathist gave an exhibition of his psychic powers at the Hotel Vanderbilt, New York. Rubini, a Czechoslav, is a protégé of Mrs. Harry Houdini, wife of the late magician. He explained that he was not a mind-reader but an exponent of will-power transmission. The subject's mind, he said, becomes a blank and he is completely under the power of the person who mentally conducts him.

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CLOSING LUNCHEON

Jewish Junior Welfare League met for its closing luncheon at the Mount Royal Hotel, Monday, April 11. Mrs. Rose Henderson spoke on "Bridging the Social Chasm." Mrs. A. B. Illievitz, who presided, also introduced Dr. A. Bercovitch, who spoke on "The Question of Equipping a Room in the General Hospital," and Mrs. M. Berland, who spoke on "The Neighbourhood House." Mrs. L. Faber read a report. Mrs. L. Klineberg, of the Jewish Laurentian Fresh Air Camp, thanked the League for its support. Seated at the head table were: Mrs. Rose Henderson, Mrs. M. Berland, Dr. A. Bercovitch, Mesdames A. B. Illievitz, David H. Ballon, L. Faber, B. Hyams, M. A. Marshall, Ben Joseph, and Misses Rae Friedman, Violet Ettenberg, Emma Abbey, Lena Ashkaloney, and Margery Freedman. Others present were: Mesdames P. Glickman, L. Klineberg, Leo J. Neumann, J. Levinson, S. J. Usher, H. J. Levinson, Martin Arnovitz, J. C. Asch, Al Raginsky, H. Friefeld, J. Wener, H. R. Cohen, B. Albert, H. Levy, M. Sperber, A. Goldbloom, Samuel Cohen, A. Rapp, J. N. Neumann, J. Ettenberg, T. Hoffman, J. Dinovitzer, J. Friedman, M. Brown, L. Solomon, J. Victor, Russel Crelinsten, and Misses Edythe Kauffman, F. Smith, of Toronto; R. Gorfinkle, of Ottawa; Glickman, Zelda Wener, Herman, Caplan, R. Dinovitzer, Dora Dector, and May Lightstone, Myra Chorlton, Dolly Klineberg, Mildred Gorfinkle, Bertha Neumann, Hortense Markus, Ray Jacobs, of Toronto.

PALS' CLUB

Pals' Club held its first social dance at the Lewis Tea Rooms, Drummond Street, Sunday evening, April 10. Ben Herman and Miss Tilly Adelman received the guests. Mr. Herman introduced the president, Lew Fine, who told how the club was organized. Harry Saxe sang; Dan Cohen, violinist, played, and Lew Fine and Jack Goldberg entertained. Supper was served at midnight. Officers: president, Lew Fine; secretary, Frank Ralph; treasurer, Louis Marcus; literary and social director, Ben Herman. Those present were: Misses Tilly Adelman, Timmie Katz, Lillian Bernard, Fannie Levine, Rose Waxman, Mona Weiss, Frances Climan, Sylvia Leibovitz, Tillie Newman, Mary Tinkler, Cecile Dubrofsky; and Lew Fine, Frank Ralph, Louis Marcus, Ben Herman, Eddie Harris, George Scott, Jack Goldberg, Moe Rosenhek, Harry Saxe, Syd Newman, Meyer Diamond.

BUSINESS MEN'S COUNCIL

A half hour conference of the trade divisional chairmen of the Business Men's Council of Federation was held under the chairmanship of I. Greenberg, first vice-chairman, Tuesday afternoon, April 5, in the board room of Baron de Hirsch Institute, 2040 Bleury Street. Reports were presented. Favourable cash collection reports were made by A. Kellert, A. Harry Wolfe and J. N. Neumann. Among those who spoke were Leon H. Fischel, Oscar Reinhart, Dr. H. H. Pearson, Max Vineberg and I. Blackman.

UNITED TALMUD TORAH

Rabbi M. M. Epstein, dean of the Yeshiva in Hebron, Palestine, was the guest at the ninth annual meeting of the United Talmud Torahs. I. Gold, in his presidential report, outlined the activities of the Talmud Torahs in the past ten years. He thanked the Ladies' Auxiliary which last summer repaired the Milton St. Talmud Torah. He also spoke of the Mothers' Circles of the United Talmud Torah. B. Levitt, treasurer, showed that in 1926 expenses were met and the previous deficit decreased by $2,500. Rabbi H. Cohen, chairman of the Board of Education, spoke.

Rabbi Wachtfogel reported on his visits to the various schools. Rabbi Epstein spoke on problems of education, emphasizing that it is the duty of every Jew to educate the children of his neighbour. The following were elected on the board of directors: G. Salomon, B. Levitt, H. Seasenwein, H. Harris, J. Berkson, A. H. Rabin, H. Levy, L. Kert, J. Richler, L. Presner, I. J. Charness, S. Kellert, R. Epstein, D. Sperber, J. Salomon, G. Rubin, J. Greenberg, J. Block, B. Machlovitch, I. Gold and L. Glazer.

OTTAWA

Miss Eva Slover has returned home after spending three weeks in New York and Philadelphia, where she visited her cousins, Mr. and Mrs. Abe Vineberg. She was the guest of her sister and brother-in-law, Mr. and Mrs. Hyman Gertler, 1659 Esplanade Avenue, Montreal, for a few days, on her way home.

Mrs. Rose Gordon spent last week in Toronto, the guest of Mr. and Mrs. Jack Perkins.

Miss Ada Abelson, of New York, spent the holidays with her parents, Mr. and Mrs. W. Abelson.

Rabbi Morris Goltblatt, of New York, who is occupying the pulpit of King Edward Synagogue during Pesach, is the guest of Mr. and Mrs. A. J. Freiman.

Miss Ethel Wener has returned home after spending the past five months in New York.

Miss Hattie Sugarman, of New York, is visiting for two weeks with her parents, Mr. and Mrs. A. J. Sugarman.

Mr. and Mrs. Harry Engel, of New York, have arrived to spend Passover with the latter's parents, Mr. and Mrs. A. Kert. Mr. Engel will return to New York after the holidays. Mrs. Engel will remain in Ottawa till the end of the month.

Mr. and Mrs. Bernard Mendels, of Montreal, and Dave Mendels, of Toronto, were here for a few days last week.

Mrs. Charles Kert entertained at her home last Sunday afternoon on the eleventh birthday of her son, Morley. The table decorations were carried out in pink and yellow and the rooms were adorned with sweet peas and daffodils. Miss Helen Diamond recited; Mitchell Franklin and Morley Kert played the piano, and George Wolf the violin. Mrs. H. Ryan and Mrs. George Wolf assisted in serving. Covers were laid for twenty.

Continued on page 44

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THE BRASS AND NOVELTY SHOPPE, WHICH IS NOW AT 5155 PARK AVENUE, IS MOVING TO 5041 PARK AVENUE ON OR ABOUT MAY 1ST, AND WILL CARRY A COMPLETE LINE OF BRASS ANTIQUE WARE AND COLONIAL GLASS. BRIDGE PRIZES A SPECIALTY. TELEPHONE BELAIR 3325.

DR. H. ISRAELOVITCH BEGS TO ANNOUNCE THAT HE HAS EQUIPPED A DENTAL OFFICE IN HIS NEW RESIDENCE, 4905 SHERBROOKE STREET WEST, EAST OF CLAREMONT AVENUE, AND IS MOVING FROM HIS FORMER PLACE ON PARK CARTIER, WHERE HE HAS BEEN PRACTISING TILL RECENTLY. DR. ISRAELOVITCH, WHO SPENT ONE FULL YEAR IN THE STATES, DOING POST-GRADUATE WORK IN DENTISTRY AND SERVING ON THE INTERNE STAFF OF THE FORSYTH DENTAL INFIRMARY, BOSTON, MASS., IS A GRADUATE OF MCGILL UNIVERSITY AND AN HONOUR STUDENT OF THE FINAL YEAR. HE IS A MEMBER OF THE COLLEGE OF DENTAL SURGEONS OF THE PROVINCE OF QUEBEC, A MEMBER OF THE MOUNT ROYAL DENTAL SOCIETY AND IS ON THE DENTAL STAFF TO THE HEBREW ORPHANS' HOME. DR. ISRAELOVITCH, WHO WILL DO GENERAL DENTISTRY, WILL INCLUDE, IN HIS PRACTICE, THE CARE OF CHILDREN'S TEETH.

ROUYN, MARCH 5TH, 1927.

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DEAR SIR:—

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THE VEIN "A" IS WIDENING, THE MINERAL IS SENSIBLY RICHER. I THINK THAT AT THE NEXT SHOT THERE WILL BE A MOST NOTABLE CHANGE, BECAUSE THE APPEARANCE OF THE VEIN IS NOT THE SAME ANY MORE.

I AM INCLINED TO THINK THAT IT WILL BE MORE INTERESTING.

SINCERELY YOURS,
(SIGNED) MAURICE ARCHAMBAULT.

DR. M. E. GROSS, WHO HAS BEEN LOCATED AT 6406 ST. LAWRENCE BOULEVARD, WILL BE AT 4597 PARK AVENUE, BETWEEN MOUNT ROYAL AND VILLENEUVE STREETS, ON ABOUT MAY 1ST.

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JEWISH NATIONAL FUND

Jewish National Fund income for the whole of Canada for January, February and March of 1926 was $5,869.90. For the same period this year, the Jewish National Fund income is $10,372.18. Latest Golden Book inscriptions: Shaar Hashomayim Chapter, Montreal; Calman Koren, Calgary, on the marriage of his daughter, Leah, to Dave Chetner; Jacob Dubisky, Calgary, inscribed by friends at celebration of the twenty-fifth jubilee of the Jewish National Fund; Mr. and Mrs. Harry Bartfeld, Hodgson, Manitoba; Rachel Levinson Chapter, Montreal; in memory of Mrs. Ida Sarah Bindman, inscribed by Sybil Cohen Chapter, Montreal; Hoffer Minyan, Hoffer, Saskatchewan; Mrs. Rhoda Berger, inscribed by the Hadassah Chapter of Estevan, Sask.; Rachel Anna Leavy Chapter, Montreal; Dr. and Mrs. A. O. Freedman, Montreal, on their marriage, inscribed by the National Council; in memory of Moe Michaelson and Sidney Pascal, inscribed by the Central Chapter, Montreal; Mr. and Mrs. Joseph Berger, on their tenth wedding anniversary, by Hadassah Chapter and Jewish community of Estevan, Sask; Mrs. Hannah Dobrofsky, inscribed by Edith Dobrofsky Chapter, Montreal; Central Chapter, Toronto; Mrs. L. M. Schwartz, inscribed by Central Chapter, Toronto; Miss Hannah Buckstein, inscribed by Daughters of Zion Chapter, Toronto; Miss Hinda Shapiro and Maurice Hoch, on their marriage, inscribed by relatives and friends, Saskatoon, Sask.; Mrs. Rose Rady, inscribed by Ezrah Chapter, Winnipeg; N. Schiffer, on his birthday, inscribed by Zionist Order of Habonim, Winnipeg; Mrs. Theresa J. Schiffer, inscribed by her husband, Winnipeg; Mr. and Mrs. E. D. Mitchell, on their thirteenth wedding anniversary, Winnipeg; Miss Miriam Finkelstein, Winnipeg; Archie Halperin, on his bar-mitzvah, Winnipeg; Deborah Chapter, Winnipeg; Mesdames Rose Mallin, Sarah Teitelbaum, Martin A. Rose, Saskatoon, Sask.; and Mrs. Charles Lyons, inscribed by Ezrah Chapter, Winnipeg.

SEVENTH ANNIVERSARY

Daughters of Israel charitable society celebrated its seventh anniversary at Rialto Hall, Park Avenue. N. Abramowitz was chairman. H. M. Caiserman spoke. Mrs. L. Rosen sang. Miss Darabaner played the piano, and Sophie Schwartz recited. Election at 2.30 on Thursday, April 19, in Annex Hall, 142 Fairmount Avenue West. Donations of $10 each were received from: Mrs. Greenberg, of New York; Mrs. Max Vilinsky, Pinsker Loan Syndicate, Hebrew Sick Benefit, I. Kaufman, Mrs. Herzovich; $6 from A. Perzow; $5 from L. Rabb, Wilner Loan, L. Simms, N. Tank, Joe Goldstein, Peter Braunstein, Cruikshen, Rothbart, Hittner, Levin, Caiserman, Rubin, Bond, Moses, Levikoff, Hershman, Herscovici, Kaufman, A. Greenfield, Harner, Miss McInley, $4; $3 from Paber, T. Banditsky, Bergenfeld, Greenfield, Rosenbloom, H. Abramowitz, Yanowitz, Greenberg, Taylor, K. Schachter, Kleinman, Millar and Rachner; $2 from A. Schachter, Darabaner, H. Craft, Spunt, Margolis, Yatom, Rabanovitch, Merson, Rudish, L. Herscovici, Leiser, Silver, J. Cohen, Schwartz, Spunt, Dector, Hershorn, Goldman, Silverman, Levin, Aller, Adelson, Aronson, Godinsky, Rochman, Hollinger, Nadler, Bierbrier, Klein, Vosko, Knight and Phil Fine; $1 from L. Matthews, S. Cooperstone, Cohen, Spunt, Craft, A. Friend, David from Palestine, L. Goldberg, Hershorn, Hollinger, Rosen, H. Abramowitz, L. Cohen, Spunt, Cohen, A. Gross, Levites, Shulman, Rafelovitch, Greenspoon, N. Frank, Goldberg, Rosen, Brotsky and Wigdor.

FLOYD DELL TO LECTURE

Floyd Dell, novelist, essayist and editor, will lecture on "Literature and Life" under the auspices of the Literary Society of the Y.M.H.A. Thursday, April 22, in the Piazza of the Mount Royal Hotel, in the first of a series. Tickets at the Y.M.H.A., Mount Royal Hotel and at book stores. Reserved seat tickets at Y.M.H.A.

SOCIETY DISBANDS

The final meeting of the Achnuses Kaloh Society was held at the home of Mrs. H. Margolis, Park Avenue, the organizer, Monday, April 4. Books were closed and final reports were given to the members who disbanded, as there are other societies in Montreal doing similar work. $161.32 received for dues, donations and a bridge was distributed as follows: $25 to a bride-elect; $10 to a bride-elect; $11.31, gas and electric bill for a poor family; $25, Montefiore Orphans' Home; $10, Hebrew Ladies Relief; $10, Daughters of Israel; $10 Ladies' Bikur Cholim Society; $10, Hebrew Consumptive; $10, Steinhouse Old People's Home; $10, Malbush Arunim; $10, United Talmud Torah Auxiliary; $7.75, poor family; and $12.26, expenses.

The request of the Vienna Jewish community that the election day, which falls on April 24, the last day of Passover, be postponed, was not granted by the Austrian Government.

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Federation Meeting

Federated Jewish charities expended $211,230 in 1926, it was reported at the tenth annual meeting of Federation and its fourteen constituent societies, held at the Baron de Hirsch Institute, Bleury Street, Sunday, April 10. Al Lesser presided. In 1916 the societies which joined Federation distributed combined charities totalling $82,027. Honorary presidents are: Sir Mortimer Davis, Mark Workman, Maxwell Goldstein, K.C., Michael Hirsch and Lyon Cohen. Trustees-at-large, nominated from the membership, are: Edgar M. Berliner, Robert H. Blumenthal, Abe Bronfman, A. Z. Cohen, A. L. Gittleson, Issachar Greenberg, Sol Kellert, David Kirsch, Dr. Simon Kirsch, J. Latt, Felix Leopold, Al Lesser, J. Levinson, Sr., Dr. J. Rubin, David Shapiro, Martin Simon, M. M. Sperber, K.C., and Max Vineberg. Officers of the societies and of Federation are elected from the boards of directors at a later date. A complete list of the directorates of the constituent societies will be printed in the next issue of the CANADIAN JEWISH REVIEW. Among those present were: Mesdames A. Z. Cohen, E. M. Berliner, Lyon Cohen, Victor Michaels, C. B. Fainer, Maxwell Goldstein, and J. I. Cohen; and Misses Sophia Hirsch and Mary Vineberg; and David Kirsch, Maxwell Goldstein, K.C., Lyon Cohen, J. Levinson, Sr., Max Bernfeld, A. J. Livinson, Dr. Simon Kirsch, E. G. F. Vaz, A. Z. Cohen, Robert Hirsch, Samuel Wener, Marcus J. Hirsch, B. Aaron, Abe Bronfman, Allan Bronfman, B. Goldstein, A. Grief, Martin Simon, Robert H. Blumenthal, J. Latt, Victor Michaels, J. N. Neumann, L. B. Daniels, B. Rubin, A. H. Jassby, Sol Kellert, Herbert Vineberg, L. P. Silver, Rev. Isaac de la Penha, Dr. J. Rubin, Max Seigler, Marcus M. Speiber, K.C., Jacob Kellert, Horace R. Cohen, Lionel J. Civiensky, Dan Wolofsky, S. Hopmeyer, Harry Block, Issachar Greenberg, Leon

David Kirsch
Who has just completed his third term as chairman of the executive of Federation.

H. Fischel, A. Shector, Peter Lustgarten, Michael Lightstone, I. Solomon, David Shapiro, H. M. Caiserman, A. Harry Wolfe, Arthur L. Kauffman, I. Rosenbloom, C. B. Fainer, Dr. H. H. Pearson, H. M. Levine, Lazarus Phillips, B.C.L., Jacob Albert, Ben Yaphe, I. Friedman, I. Lande, Moe Albert, M. Goldenberg, D. M. Chorlton, B. Schwartz, Leon Crestohl, A. L. Kaplansky, H. Sourkes, H. Wolofsky, Charles Fisher, Max Vineberg, Joel B. Saxe, Oscar Reinhart, C.A., Max Finestone, Adolphe Gardner, Phil Meyerovitch, Ed Barkoff, E. C. Goldstein, A. C. Benjamin, William Lustgarten, A. Kellnor, J. Goldstein, Rabbi H. Abramowitz, H. M. Ripstein, David Sperber, Abe Yaphe, J. I. Cohen, Jos. Guttman and Sam Goodman. Among organizations depending on Federation for financial support are: Family welfare department, Jewish Court of Arbitration, legal aid department, Baron de Hirsch library, Baron de Hirsch cemetery, Mount Sinai Sanatorium, Hebrew Orphans' Home, Herzl Hospital and Dispensary, Hebrew Old People's and Sheltering Home, Juvenile Aid Society, Y.W.H.A., Hebrew Ladies' Sewing Society, and the Jewish Endeavour Sewing School. Leon H. Fischel, presenting the report of the Business Men's Council of Federation, told of the two campaigns conducted by the younger business men of the city during the year. One of them, lasting ten days in June, netted $23,000, and the second, in November, brought almost $53,000 and membership to 3,300. The yearly income was brought to $204,535, over $4,000 above the estimated budgets of the fourteen constituent societies of the Federation. At Mount Sinai Sanatorium at Ste. Agathe des Monts, Federation treated 134 patients during the year, in a building with increased bed accommodation for fifty-six patients. Eighty-three were discharged and fifty-one remained at the end of the year. The Hebrew Orphans' Home on Claremont Avenue, Westmount, housed 105 children during the year, of whom fifteen were new admissions. The usual summer home at Shawbridge was improved in the past year, H. H. Levine, president, reported. This orphanage cost Federation over $27,000 for twelve months in 1926. Twenty-one aged men and women, several over 100 years of age, and one of them aged 111, were sheltered at the Evans Street Home. H. M. Levinoff, president of this society, told about one of the oldest inmates of the home, who called him to her shortly before her death last December and confided to him that she had $700 to bequeath, and sought advice and assistance in drawing up her will. In the will, made before witnesses, she left $400 to the home that had sheltered her for many years, $225 to various communal organizations and $48 to "friends."

Moses W. Dykaar, sculptor, who has made busts of Presidents Coolidge and Harding, has paid a tribute to the artistry of Maurice Schwartz, actor and director, by making a bust of him. The bust will be unveiled with ceremonies at the Yiddish Art Theatre.

Prince Michel Obolensky, Russian nobleman, was sentenced to serve ten days in the workhouse when arraigned before Magistrate Tolleris in New York on a charge of disorderly conduct. He was arrested while haranguing a crowd of 200 men and women at 13th Street and Avenue A and proposing, it is alleged, the wholesale destruction of Jews.

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OBITUARY

At the home of her son, 3997 St. Dominique Street, Tuesday, April 5, Tauba Muhlstock, widow of the late Abraham Muhlstock, died in her eighty-sixth year. Private funeral from the home Wednesday, April 6, at 9 a.m. She is survived by three sons, David M. Muhlstock, of Quebec; O. Muhlstock, of Edmonton, Alta.; and A. W. Muhlstock, of Montreal; nine grandchildren and four great-grandchildren.

SILVER WEDDING

Mr. and Mrs. J. A. Besner, Elm Avenue, were at home to about 250 guests Sunday afternoon and evening, in honour of their twenty-fifth wedding anniversary. Mrs. Besner, in a gown of grey georgette trimmed with lace, and corsage of roses and lilies-of-the-valley, was assisted in receiving by Misses Freda Besner, in a dinner gown of pink georgette, beaded in rhinestones; and Sylvia Gross, in beige net, trimmed with green georgette. The house was decorated in pink and green. Mrs. C. J. Gross cut the ices. Mrs. A. Yaphe and Miss Florence Yaphe poured the tea and coffee. Others assisting in the dining room were: Mesdames M. H. Gross, M. Segal, Louis Richstone, and Misses Jennie Besner, Anna Tritt, Brenda Joseph and Ruth Gross.

ENGAGEMENTS

Mr. and Mrs. Frank Bramson announce the engagement of their daughter, Sylvia, to Ted Levitt, son of Mr. and Mrs. George Levitt, of Chicago.

Mr. and Mrs. M. Yess, formerly of London, England, announce the engagement of their daughter, Jennie, to David B. Mindlin, of Montreal.

Mr. and Mrs. B. Mindlin announce the engagement of their daughter, Kate, to Harry Levitan, formerly of London, England.

APPROACHING MARRIAGES

The marriage of Mary, daughter of Mr. and Mrs. M. Goldwax, to Frank Altrovitch, son of Mr. and Mrs. A. Altrovitch, takes place June 21, at Bnai Jacob Synagogue.

The marriage of Bertha, daughter of Mr. and Mrs. M. Cohen, to Joseph, son of Mr. and Mrs. L. Rosen, will be solemnized June 26.

BAR-MITZVAH

The bar-mitzvah of Sollie, son of Mr. and Mrs. J. Ein, Chesterfield Avenue, takes place Saturday, April 30, at Shaar Hashomayim Synagogue. Reception Sunday evening, May 1.

OBITUARY

April 10, at 249 Durocher Avenue, Mrs. M. Solomon, wife of Mendel Solomon. Funeral on Monday, April 11, at 2 p.m., from the home.

WEDDINGS

Bernstein—Presner

The marriage of Violet, daughter of Mr. and Mrs. P. Presner, of Montreal, to Saul B. Bernstein, son of Mr. and Mrs. A. Bernstein, of New York, was solemnized March 31 at the Shalfonte Hotel, 70th Street and Broadway, New York, Rabbi Herbert Goldstein officiating. Roses were used as decorations and there was a canopy of roses and smilax. The bride, who was given in marriage by her father, wore a gown of Duchess lace beaded in pearls and rhinestones. Her veil of net was held in cap effect with clusters of orange blossoms, and she carried a bouquet of orchids and lilies-of-the-valley. Miss Helen Presner, sister of the bride, and maid of honour, wore a gown of pale pink georgette bouffant. She carried tea roses and sweet peas. A. Bernstein, uncle of the groom, was best man. Bridesmaids were: Misses Rita and Violet Druxerman, of Winnipeg; Sarah Levin, of Vancouver, and Rosalie Bernstein, sister of the groom, of New York. All were gowned alike in pastel shades of georgette and net bouffant, and carried pink roses. Ushers were Dave Druxerman, Ben Druxerman, Dr. Jack Presner and Mr. Fox. Mrs. P. Presner, mother of the bride, wore a gown of American Beauty canton crepe, beaded in rhinestones, with a corsage of orchids and roses. Mrs. A. Bernstein, mother of the groom, wore black georgette beaded in various colours, with corsage of orchids and roses. Mrs. R. Adilman, mother of Mrs. P. Presner, was in black sequin gown, with a corsage of orchids and roses. Mrs. I. Presner, mother of Mr. F. Presner, wore a black georgette gown trimmed with real lace, with a corsage of orchids and roses. Mrs. Bernstein, mother of B. Bernstein, wore a gown of black lace with a corsage of orchids and roses. Mrs. Kaplan, mother of Mrs. A. Bernstein, was gowned in black beaded georgette with a corsage of orchids and roses. Mrs. N. Adilman, aunt of the bride, wore black chiffon, hand-embroidered with roses, and a corsage of orchids and roses. Mrs. E. Goldstein, of New York, aunt of the bride, was in white satin embroidered with beads and fringe and a corsage of orchids and roses. A dinner of sixty covers was served, followed by a reception to 100 guests. From a distance were: Misses Rita and Violet Druxerman, of Winnipeg; Sarah Levin, of Vancouver; Mr. and Mrs. B. Kantrovitz, of Albany; Dave and Ben Druxerman, of Winnipeg; Mr. and Mrs. P. Presner and daughter, Helen, Mrs. I. Presner, Mrs. R. Adilman, Mrs. N. Adilman and Dr. Jack Presner, uncle of the bride, all of Montreal. Mrs. P. Presner's gift to her daughter was a diamond bracelet. Mr. and Mrs. Saul B. Bernstein are spending their honeymoon in Atlantic City. They will live at 251 W. 72nd Street at Broadway. Going away, the bride wore an ensemble suit of black charmeen and satin, the coat trimmed with ermine, and the dress embroidered in different colours, with a black hat with white velvet flowers.

Storfer—Storfer

The marriage of Rose Storfer, daughter of Mr. and Mrs. L. Storfer, to Harry Storfer, son of I. Storfer, was solemnized Sunday, April 3, at the Lewis Reception Rooms, with Rabbi Laxer officiating. The bride, who was given in marriage by her father, wore a gown of white beaded georgette. Her veil of tulle was fashioned in cap effect with knots of orange blossoms, and her flowers were roses and lilies-of-the-valley. Karl Storfer, brother of the bride, was best man. Huge Thau, the flower girl, wore a frock of blue georgette and carried a basket of roses. Moe Thau, the page, wore a tuxedo. Mrs. L. Storfer, mother of the bride, wore a gown of black georgette trimmed with silver and a corsage of red roses. A dinner of fifty-five covers was served.

Rich—Dworkin

The marriage of Fanny, daughter of Mr. and Mrs. H. Dworkin, to Charles Rich, son of Mrs. A. Rich, was solemnized Sunday, April 10, at Beth Jehuda Synagogue. The bride, who was given in marriage by her father, wore a gown of white satin trimmed with fringe. Her veil of tulle and lace was arranged in cap effect with clusters of orange blossoms. She carried a shower bouquet of roses, lilies and lilies-of-the-valley. Miss Rose Rich, sister of the groom, was maid-of-honour in a gown of blue taffeta trimmed with French flowers. She carried roses and sweet peas. Louis Titleman was best man. The bridesmaids were: Misses Sarah Rich, peach colour taffeta trimmed with French flowers; Becky Samit, peach colour taffeta trimmed with lace and French flowers; Ida Bindman, maize taffeta trimmed with French flowers and Lily Meilnick, green taffeta trimmed with lace and French flowers. They all carried pink roses. The groomsmen were: Myer Grief, Harry Rosberg, Joe Wolfson and Sam Robin. Sidney Jabitsky, the page boy, wore a full dress suit. Mrs. H. Dworkin, mother of the bride, wore black satin trimmed

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with silver and a corsage of red roses. Mrs. A. Rich, mother of the groom, wore black satin and silver and a corsage of red roses. A reception was held to 200 guests.

ENTERTAINMENTS FOR BRIDES-ELECT

Mrs. M. Shedlack entertained at a linen and kitchen shower in honour of Miss Mary Goldwax, a bride-elect of June 21, at Zukerman's Dining Room Wednesday evening, March 30. Mesdames H. Smith, S. Perel, Joseph Goldstein, I. Ward, S. Goldstein, M. Goldwax, M. Pinchuk, A. Pinchuk, P. Kravitz, M. Altrovitch, L. Keller, Heracovitch, B. Altrovitch, Levitt, B. Finkelberg, B. Bellman, H. Lesser, Kapesta, A. Reisler, Rubin, H. Reisler, M. Hoppenheim, J. Dubin, Packer and the Misses R. Kapesta, E. Luxenberg, R. Perel, A. Scutelsky, Ginsburg, Hammer, B. Miller, A. Goldwax, I. Shedlack, S. Stein, M. Gross, A. Gross, G. Gross, R. Goldberg, M. Goldberg and Rosenberg. Mrs. B. Bellman and Mrs. J. Dubin sang.

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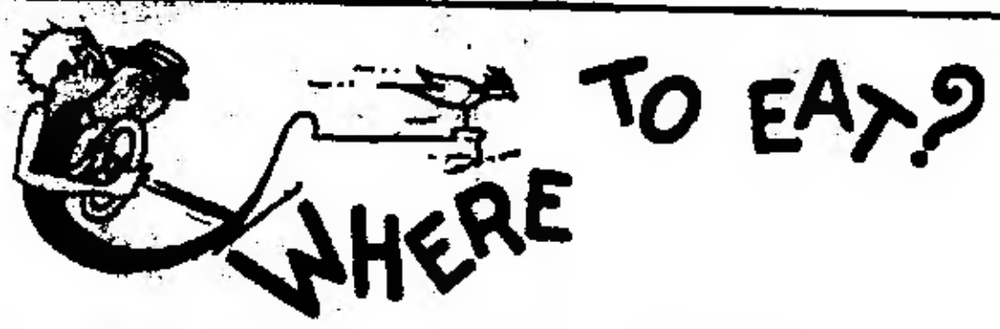
Merrymakers' Social Club gave a linen shower and bridge at the Wilhelmina Hotel, Sunday, April 3, in honour of Miss Jean Magalnick, a bride-elect of June 19. Attending were: Mesdames D. Bregman and Moe Wiseman, and Misses Jean Magalnick, Molly Fruitman, Ettie Goldberg, Annie Goldberg, Lillian Goldberg, Betty Rohrlick, Anne Rohrlick, Sadie Hirsch, Stella Faerman, Clara Popliger, Libbie Magalnick, Leah Figler, Esther Randolph, Rose Nudelman, Ida Adelman, Rose Selinsky, Pearl Sonenberg, Gertie Adler, Shirley Franklin, Betty Harris and Sarah Gottheil. Prizes were won by Mrs. Moe Wiseman, and Misses Betty Rohrlick, Molly Fruitman, Stella Faerman, Rose Nudelman, Ida Adelman, Clara Popliger and Gertie Adler. Misses Betty Harris and Sarah Gottheil received the guests.

Miss Rae Korenberg was hostess at a kitchen shower at the Pagoda, honouring Miss Laura Comm, a bride-elect of next month. Cards were played and prizes won by Misses Sarah Freeman, Rae Kaufman, Bella Kushner, Rebecca Mendelssohn, Rose Tinkler, and Mrs. H. Litner, Breger, Shapiro, and Mrs. Harry Jones, consolation.

Mrs. Harry Bacal, Bloomfield Avenue, entertained at a linen shower, bridge and mah jongg, April 6, in honour of Miss Jean Goldstein, a bride-elect of May 1. Mesdames J. Rockstein, S. Ruckenstein, E. Lazare, I. Haimovitz, M. Rosenstone, H. Ciment, J. Solomon, K. Franklin, N. Bacal, A. Bacal, H. Bazar, O. Lecker, Laing, I. Shapiro, I. Ornstein, J. Rosenzweig, H. Gasco, H. Levy, A. Frank, S. Kalman, A. Weiss, J. Taylor, J. Uditsky, H. Rother, A. Goodman, Joe Heller, M. Winter, Raphael, J. Goldstein, S. Simcovitch, B. Perelmutter, M. Schneiderman, P. Cohen, C. Sheffer, Affrin, I. Raphael, Joe Goodman, H. Lassner, O. Leckner, K. Druckman, and Misses Rose Winter and Birdie Goldstein.

Mrs. N. Mintz and Miss Ethel Cooper were hostesses at a linen shower at the Pagoda Sunday, March 27, for Miss Annie Cooper, a bride-elect of May 31. Those present were: Mesdames P. Poons, H. Schwartz, I. Terner, A. Barral, S. Gittlitz, A. Weber, M. Stahl, H. Stark, B. Levitt, L. Kliman, R. Bloomberg, J. Nathanson, I. Rosen, L. Leibovitz, D. Hoffman, S. Goldberg, L. Leibovitz, H. Etinson, C. Segal, L. Goldner, C. Cooper, L. Mintz, R. Hersh, I. Mintz, J. Nadler, and H. Etcovitch, and Misses Frankie Hirach, B. Terrer, Jennie Braslovsky, Ray Nathanson, Dora Leibovitz, Edith Hoffman, Dora Goldberg, Bertha Cohen, Rose Cooper, and Dora and Clara Goldberg.

Julius Rosenwald, Chicago, philanthropist, has pledged $250 a month to be apportioned for use of medical internes at a negro hospital in Washington, the Interior Department announced. Many negro internes at the hospital would have been unable to continue their studies without this assistance.



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ABIE THE MESSENGER

By Abraham Burstein

It was a tiny old man, whose features bore a resemblance to those of Abie the messenger, who stopped the well-known Mercury on his appointed rounds.

"Excuse me," he said. "I'm looking for somebody."

Abie stopped, and nodded, waiting for fuller information. The questioner, he noted, wore baggy clothes of fine heavy cloth. His graying beard was closely trimmed, and from his waistcoat pocket darkly glowed the tips of several cigars.

"Maybe your telegraph office could help me," he continued to ask.

"They could help you if you knew the name and address," countered Abie.

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"Ah!" smiled the stranger, "If I knew the address, I could ask a policeman. All I know is the name. I think I'll go to the office with you."

They entered the local headquarters together.

"What was the name you wanted?" Abie remembered to ask.

"Abraham Cohen. He's my nephew."

The chief looked up, a trace of amusement in his smile.

"Is that all the description?" he inquired.

"I thought you might know him," explained the old man, somewhat flustered. "Of course, it's not an unusual name. But I don't know his address. My friend, Berel Simon, saw him here and told me about him, and Berel died right afterward. The boy must be living around here."

"That isn't enough," persisted the chief. "Can't you describe him? We'd be glad to help you, but there are several hundred Abraham Cohens in town. What can you say about him—his appearance?"

The stranger shook his head slowly.

"He was my sister's son. My name is Hirsch. Solomon Hirsch. Both his parents are dead. If he looks like my sister, he'll resemble me a little bit. If he's like his father, he ought to be fairly tall, and maybe blond. I saw his parents last before he was born."

The two men in the office sensed that the troubled and talkative stranger might have a tale of interest to unfold.

"If you tell us the whole story," suggested the chief, "we may be able to trace him for you."

Mr. Hirsch was not loath to unburden himself.

"Well, I wasn't always like this," he began. "I didn't have money at first. I ran away from the folks about the time my sister was getting settled, and I've wandered around the country. Ten years ago I bought some property on speculation: when its value went up, I got the benefit of it. I hadn't kept in touch with the family. But one day old Berel passed me in Philadelphia, and asked my name. Said I looked like an old man he once knew. That was my father. Then, when he had talked a while, he took me over to his house and told me all he remembered about the folks. He had seen Abraham Cohen, my nephew, a few weeks before. But he had bad news about the boy. He was in need of help."

"But where," interposed Abie, "did Berel say he saw him?"

"All he remembered was the general neighbourhood; he thought Abraham lived there, too. I've come to leave him some money, if I find him. I'm going to Florida in a few days, to spend the winter."

"I have an idea," said Abie. "We will put a sign on the window, saying there's a message here for Abraham Cohen. Then, if any one comes in, we'll ask him questions."

"Good!" cried Hirsch. "Here!" He poured a pocketful of cigars on the counter, and when he saw that Abie did not reach for one, he pressed a paper dollar in his hand.

The notice appeared in the window in due course. During the day more than a dozen men came in to claim the possible telegram. They were of all ages and sizes and trades. But none of them would fill the description given, and none gave the correct answer to the question with which the astonished claimants were greeted: "What was your mother's maiden name?"

Perhaps thirty altogether entered the office during the ensuing three days. Of these two were little boys. Finally, Mr. Hirsch called off the search.

"I'm leaving to-day," he declared. "I guess my nephew doesn't really live around here. I wanted to help him, but it's no use. Thanks."

Late in the afternoon Abie tore the notice from the window. At six, a tall young blond, shabbily neat in his dress, entered.

"Someone tells me," he explained diffidently, "that you had a sign here for several days, asking for Abraham Cohen. Is his message still here?"

"No," said Abie. "It wasn't really a message. It was a man looking for his nephew. Is that your name?"

"Well, not exactly. My name is Andrew Kane. Used to be Abraham Cohen."

"A goyish name," rejoined Abie, "Trying to conceal your origin?" Are you an actor?"

"No, I'm a clerk." The man grew red and embarrassed. "I simply wanted a more distinctive name. There were too many of the others around."

Abie could understand why the man, who did not look Jewish, might seek further concealment. He believed himself on the right path, however, when he made his accusation.

"If what I think is true," he said, "that's all too bad. What was your mother's maiden name?"

"Hirsch," was the reply. "Hannah Hirsch."

"And you wouldn't answer to our request for a Cohen?"

"Why should I? I only knew about it by hearing some people talking of the notice. My name is Kane now. I came around to see whether perhaps somebody that knew me long ago sent me a message in my old name."

"It was somebody you knew long ago," agreed Abie. Your uncle Solomon Hirsch, whom you never saw. He wanted to leave some money for you, because somebody told him you were hard up. Did it pay you to change your name?"

The man grew pale, but answered nothing.

"Did it pay to be taken for a goy?" I'm not your father, and you don't know me, but take my advice, and be yourself. It pays in the long run."

"I guess you're right," asseverated the crestfallen visitor. "And I am hard up. If my uncle ever comes around again, send word to, me, will you? I work at Sunshine's men's store."

There is a happy ending to the tale. A little old man again walked into the office on his quest a month thereafter.

"I got tired of Florida," he spoke. "Have you found—"

But Abie had already dashed toward the haberdashery. He returned in five minutes, not with Andrew Kane, but with Abraham Cohen.

Shaare Zion Congregation, Clarenont Avenue, below Sherbrooke Street. Rabbi Julius Berger

Sisterhood met at the home of Mrs. H. Sperber, 245 Girouard Avenue, Wednesday, April 6, Mrs. Berger presiding. White elephant sale in the early fall. Conveners, Mesdames A. S. Radovsky, J. Feinbrooke, S. Decker and J. Berger. Friends are asked to lay aside bundles now. Telephone Walnut 2248W, Walnut 5599F, or Walnut 2551, for some one to call. Passover services Saturday evening, April 16, 6.30 p.m.; Sunday, April 17, at 8.45 a.m. and 6.45 p.m.; Monday, April 18, 8.45 a.m., and Mincha, 6 p.m. Sermon topics: "Israel—the Miracle of History"; "Elijah—A Modern Guide."

Shaar Hashomayim, Rabbi Herman Abramowitz, Côté St. Antoine Road, corner Kensington.

Ladies' Auxiliary met Wednesday, April 13. Passover entertainment, Tuesday morning, April 19.

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PROGRESS IN STEAM HEATING HAS RESULTED IN ECONOMY OF OPERATION

The history of steam heating reveals the fact that each step in progress from the older to the modern systems has been towards a more pronounced and consistent pressure difference between the steam side of the system and the return side. The proper provision for maintenance of pressure difference is a most important factor in securing consistency and economy of operation.

The majority of steam heating systems are operating on pressures above atmospheric pressure even in mild weather. The pressure, ranging from a few ounces to several pounds, affords but a small operating range in temperatures. On many installations, especially the larger ones, the steam pressure is carried approximately constant, through the greater part of the twenty-four-hour day. On other installations the pressure is dropped during a short part of the night when the system is operating on a banked fire. Very seldom, is a steam heating system operated purposely so as to take advantage of the economy realized when the steam pressure is below atmospheric pressure. The principal reason for this limited use of low operating steam pressures is due to the difficulties of maintaining the circulation of steam under a partial vacuum. There is also the problem of raising and lowering the pressure within a wide range so as to meet changes in outside temperature.

The temperature of the steam decreases as the pressure decreases and the volume of steam increases as the pressure decreases. The following table gives the temperature and volume (cubic feet per pound) of steam at various pressures:

Pounds Pressure	Temperature Degrees	Volume Cu. Ft.
5.3	228.0	20.08
2.3	219.4	23.38
0.0	212.0	26.79
Inches of Vacuum		
3.45	205.87	30.03
7.52	197.75	35.10
11.60	188.27	42.36
15.67	176.85	53.56
19.74	162.28	73.33
21.78	153.01	90.50

A system operating on an approximate constant pressure throughout the season, will of course maintain the radiators at a temperature corresponding to this pressure. The heat output of the radiators will therefore be entirely too high in mild weather, when only a fraction of the radiation installed would be actually required to balance the heat losses of the building and maintain the desired temperature. This great heat output will raise the building temperature above that desired resulting in overheating and an excessive heat loss from the building. This loss represents a direct loss of fuel and equivalent loss of money.

Some of this, of course, might be saved if the occupants were trained to manipulate the inlet valves of the radiators intelligently, but it is difficult and quite impractical in the average building to effect radiator control by hand. As a result the room temperature rises to an uncomfortable degree and for relief the windows will be opened. This represents another direct loss which the building management is more or less helpless to stop. The most practical method would be to furnish the radiators with steam at such low pressures and temperatures as would correspond more nearly to the building heat losses. The radiator temperatures should be sufficient to maintain the desired room temperature.

It is quite possible to produce 15 to 20 inches of vacuum on any trap system providing all parts of it are reasonably tight. This vacuum is produced by the natural condensation of steam in the radiators on a declining fire, but this is not a practical solution because there is not sufficient pressure differential between the steam supply and the return piping. This pressure becomes nearly equalized, and there is little or no circulation of steam. Under this condition, steam will not reach all of the radiators nor is it possible to get steam to flow into a cold radiator after the valve is opened. A pressure differential is needed and as this cannot be supplied by natural means, a mechanical method is necessary.

The vacuum producer must be capable of developing a high degree of vacuum and must be regulated so that it will maintain a proper pressure differential regardless of the degree of pressure or vacuum in the system. This differential will furnish sufficient pressure for steam circulation at all times to the radiators. There will be a greater degree of vacuum in the return piping than in the steam piping which will pull the air and condensation from the radiators quickly as it is formed. This will permit the radiators to completely fill with steam, varying in temperature from 228 degrees to 153 degrees. The range is sufficient for quickly meeting variations in weather and to balance the heat losses from the building and maintain the room temperature reasonably even.

There is another value in the generation and distribution of steam under a vacuum for heating purposes, namely, the low temperature at which the water boils and gives off steam and the reduction in flue gas temperature.

Tests have been made on buildings which have had the heating systems changed over so that it would be possible to operate in the manner described and it has been found that the saving in fuel as compared with the previous costs as recorded has varied from 20 to 20 per cent. depending on the outside temperature. It would appear from this that all new buildings should have the heating systems installed so that these desirable operating conditions could be secured and many old buildings could show a decided saving by changing the heating system so that it could be operated with steam pressures below atmospheric pressure and still maintain a fixed differential to insure circulation at all times.

Max Salomon, Assistant District Attorney of New York, in charge of commercial frauds since 1922, was sworn in this week as a judge of the Court of Special Sessions by Mayor Walker. He fills the vacancy caused by the death of Judge Moses Herrman. Judge Salomon has practised law here since 1899. Prior to 1922 he was an Assistant Corporation Counsel assigned to the tax division, where he represented the city in all important tax certiorari proceedings. In 1910 Judge Salomon ran for the State Senate from the Nineteenth Senatorial district but lost by a narrow margin. He is a member of Tammany and has been active in various charitable and fraternal organizations. Since he was four years old he has been an orphan.

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Realty News

J. Gilletz and Company sold to Max Climan, lots Nos. 33-227-2, 23-228-1, 33-229-1, City of Outremont, measuring 60 by 95 feet, with buildings (Delphi apartments), bearing the Civic No. 1125, fronting on Lajoie Avenue, for $65,000.

Mrs. Joseph Boucher sold to Moses Wainer, S.E. half of lot No. 32-5-43, City of Outremont, measuring 25 by 104 feet, with buildings, bearing the civic Nos. 660 to 664, fronting on Durocher Street, for $16,500.

Samuel Leopold et al. sold to Louis Marcus, lot No. 28-323-2, Mount Royal ward, without buildings, and fronting on the public road, for $1 and other good considerations.

Mrs. Ferdinand Belanger sold to Isaac Cracower, unsubdivided part of lot No. 35-145, City of Outremont, measuring 30 by 90 feet, with buildings, bearing the civic Nos. 1244 to 1248, fronting on Lajoie Avenue, for $22,000.

Hilaire Maisonneuve sold to Mrs. Robert Scheen, lots Nos. 209-302 to 304, Montcalm ward, measuring 6,924 feet, without buildings, and fronting on Chabot Street, for $2,000.

Beethoven—*Cont. from page 16*

turn at least and see the result of his wonderful creation.

He was filled with an immeasurable longing for love and the joy of living and his greatest of all musical masterpieces, his "Hymn to Joy," was written in the period of his greatest misery. And yet the disharmonies of his life at times compelled a hardness of expression at personal contacts quite incomparable with his inner greatness.

He experienced the most dire economic want, real poverty, and had to struggle with material worries all through his life, at the beginning of which stood his drink-crazy father who exploited him and at the end his wastrel nephew, a reprobate who exhausted him, both of whom he cared for from his meager earnings.

Beethoven consoled his bitterness of spirit with a hope for the equalization of human rights by the establishment of republicanism. He had hoped that Napoleon would bring freedom into the world and strengthen its benevolent reign and he dedicated his great "Eroica" symphony to the man he hailed as the world's liberator. But when Napoleon had himself crowned emperor instead of giving to France universal suffrage, he tore the page of dedication out of the manuscript.

Another episode illustrates well his consistency and attitude. He had a great and genuine admiration for Goethe which the latter, though twenty years older, soon reciprocated. Beethoven dedicated his "Fidelio" to the great dramatist. But Goethe was not only the poet, the philosopher and the internationalist, one of the "good Europeans" as Nietzche puts it, as he classes him with Beethoven and Spinoza, and Stendhal and Heine, etc., but he was, indeed, the statesman, the "legation councillor," or as we would say, "Secretary of State," and had to obeerve certain amenities foreign to the unvarnished veracity of Beethoven. They, Beethoven and Goethe, met in Teplitz, a Bohemian watering place, in 1812, and during a walk taken together in the recollection of which Beethoven ten years later praised Goethe's kindness and patience with his (Beethoven's) deafness and irritability, encountered the imperial Russian family. Goethe, the courtier, at once removed his hat and stepped aside to let them pass. Beethoven full of opposition and contempt, crushed his hat deep onto his head, crossed his arms and passed squarely through the crowds who saluted him first before acclaiming the emperor. But the Fidelio dedication was never honored by Goethe with a response. In the words of modern America, Beethoven could not tolerate the standpatter in Goethe nor Goethe the revolutionist in Beethoven.

But in his revolutionary spirit, Beethoven disdained nevertheless the argument of force. His ideal of freedom and its ideal was one of the ultimate sublimacy. Man must be good to be truly great and nobility of soul can only grow on selfishness. Poor as he was to the extent that he at times could not leave his house because of the condition of his shoe soles he still said: "I am almost reduced to the beggar's staff, but I cannot see some one starve—I must give and share." And, poor though he may have been, his soul was endowed with a richness of spirit almost unrivaled in the history of any other individual. How he admired the words of Kant as he spoke of "the two wonders of life," the starry heavens above and the moral law within." And he transposed this appreciation of both in the great tone poems, the exquisite music of his works.

Forever will these sounds of his music strengthen, delight and stimulate men in their hopes and dreams for beauty, truth and righteousness. And he who closed his eyes one hundred years ago to-day left to the world a legacy of greatness transcending the limits of the good Europeanism of which Nietzsche speaks; rather is it the undying humanism and universalism which Beethoven left to the world even as did Spinoza, even as did Isaiah of old.

Assemblyman Maurice Bloch introduced in Albany a bill to take the place of the law he sponsored, regulating the sale of theatre tickets, which was recently declared unconstitutional by the United States Supreme Court. The new measure provides that individuals and corporations engaged in the re-sale of admission tickets to theatres or other places of amusement must procure a license from the State Department.

A. L. Erlanger of New York completed the purchase of the ground occupied on Jackson Boulevard in Chicago by the Illinois Theatre. Nearly $2,000,000 was involved in the transaction.

The American Keren Hayesod has been bequeathed a sum exceeding $25,000 in the will of the late Mrs. Clara Weinstein of Salt Lake City.

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Social Life in 1903—
Do You Remember?—

Annette Lewis, Clarence Michaels and Mabel Schwersenski were confirmed at Temple Emanu-El, Montreal. Miss Adeline Stern, Tupper Street, entertained her pupils at a musicale. Charles I. Friedman, L. Friedman, H. Sapery, I. Blumenthal, I. Blout and A. M. Vineberg purchased new homes. Members of the new board of Temple Emanu-El were B. A. Boas, S. Fischel, H. Frankel, A. Goldstein, M. B. Davis, Mark Workman, S. E. Lichtenhein, Louis Lewis. School board, B. Kortosk, J. Goldstein, R. H. Blumenthal. Officers, B. A. Boas, president; A. Goldstein, vice-president; M. B. Davis, treasurer; S. Fischel, secretary. A mass meeting of Jews was held at Baron de Hirsch Institute to protest against massacres of Jews in Russia. D. A. Ansell presided and Harris Vineberg and I. Rubenstein were treasurers, Max Goldstein and S. W. Jacobs spoke. Four hundred and seventy-five dollars was contributed in cash and $150 promised. H. Vineberg's office boy gave eighteen cents, half one day's pay. Wallensky, Menalson and Arnovitz collected $62. Isidore Freedman, of Antwerp, Belgium, was married to Miss Rose Ethel Michaels, daughter of John Michaels, St. Matthew Street. The bride's gown was embroidered white chiffon over white satin, trimmed with Maltese lace, and she wore a diamond brooch and pendant, the gift of the groom. Bridesmaids were Misses Rosebud Michaels, Beta Michaels and Malca Vineberg, in white lace gowns with pearl brooches, the groom's gifts. Groomsmen were J. Freedman, of Antwerp, brother of the groom, A. E. Michaels and M. A. Michaels. Rev. H. Abramowitz, Rev. Meldola de Sola and Rev. S. Goldstein officiated. Dinner. Reception. The couple went on a trip and later to Antwerp to live. Mr. and Mrs. J. Kellert were in Toronto. Mr. and Mrs. J. Hirsch, McKay Street, entertained for Miss Michaels and Mr. Friedman. Joseph Rosenbloom, of Sherbrooke, was in town. Miss Lichtenhein was visiting her sister, Mrs. Leon Goldsmith, in Cincinnati. J. Kuppenheimer returned after a trip to California and British Columbia. Dr. M. Goltman, of Memphis, visted his parents, Mr. and Mrs. S. Goltman, Westmount. The engagement was announced of Miss Nancy Michaels, daughter of Mrs. Henry Jacobs, Stanley Street, and Louis S. Margolese. Born, a son, to Mr. and Mrs. A. M. Vineberg.

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ANTI-SHEHITAH PROPAGANDA IN NORWAY AND IN AUSTRIA

The Jews of Norway are threatened with a bill which is now in Parliament aiming at the prohibition of the Jewish mode of slaughtering animals. This bill is supported by a majority report of a special commission appointed by Parliament to study the matter. It is said that the sentiment in Parliament is favorable to such restrictions and that the bill, when presented, will probably pass with a large majority. It is anticipated that a large proportion of the Jewish population in Norway would leave the country when the bill becomes a law.

The Austrian Society for the Prevention of Cruelty to Animals adopted a resolution to petition the Government to enact legislation with a view of prohibiting Shehitah in Austria. Although Dr. Melkus, the president of the society, denied that there was any antisemitic bias motivating this action on the part of the society, pointing to the fact that several of the Jewish member of the society supported the resolution, there can be little doubt that many of the members were actuated by such prejudice. The Jewish community of Vienna is preparing to fight the resolution should it find its way to the legislative body of the country.

Harris Weinberg, a Leeds Jew, invented a casting machine which is intended to eliminate all sufferings of animals slaughtered according to the Jewish law. A demonstration of the workings of the new invention was held before a number of scientists and representatives of the British Society for the Prevention of Cruelty to Animals and it was declared to be the most useful invention by which the sufferings of the animals are practically eliminated. The press speaks very highly of the invention and the recommendation is made that it be introduced in all Jewish slaughtering houses.

Solomon Cicurel, one of the wealthiest Jews of Cairo, was murdered by robbers, who escaped with $300,000 worth of jewelry.

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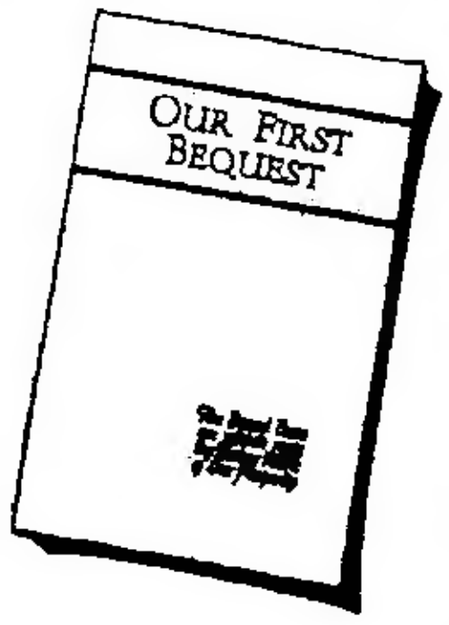

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KEREN HAYESOD MASS MEETING

A mass meeting arranged by the Zionist Council for Sunday eveniag, April 10, at the Standard Theatre, was opened by the president, M. Gelber. Rabbi J. L. Zlotnik, executive director of the Zionist Federation of Canada, spoke in Yiddish. A. J. Freiman, of Ottawa, spoke on Palestine. Rabbi Ferdinand M. Isserman introduced Judge William Lewis, of Philadelphia, principal speaker and chairman of the United Palestine Appeal.

ANNUAL DANCE

Tel Aviv Girls gave their annual masquerade and dance at the home of their president, Miss Goldie Potashin, Saturday, April 9. Assisting the hostess, Miss C. Lipkin, were: Misses Anne Zimmerman, Gertrude Hirschorn, and Friede Altman. Among those present were Misses Sophie Chernofsky, Sarah Feldman, Beth Lipkin, Jeannette Rotstein, Freda Rumac, Ruth Scher, and A. Zimmerman, H. Carmen, J. Walowitz, L. Zimmerman, M. King, J. White, M. Fine, S. Feuer, S. Davidson, B. Rosen. Prizes were won by Mac King, Friede Altman and Al Zimmerman.

NORDIA GIRLS' DANCE

Nordia Girls celebrated their first anniversary at a dance April 2. Guests of honour were Miss S. R. Lubetsky (former leader) and M. Linzen. Club pins, presented to each member by Dr. M. Zimmerman, were designed by Minnie Mindlin. Supper was served and flashlight pictures were taken. The lucky number dance was won by Anne Shier and Percy Kramer; horseshoe dance by Mamie May and Fred Greenbaum; Nordia dance congress by Gertrude Schiller and Michael Garfinkle. Others present were Misses E. L. Sacks, Ethel Cross, Mae Sacks, Esther Bronstein, Rose Frenberg, Betty Goodman, Tillie Garr, Sara Hurowitz, Florence Paul, Minnie Rosen, Annabelle Shalof, Lillian Lewis, Ida Shore, Fanny Singer, Josephine Lapidus, Evelyn Greenbaum, Lilian Swartz; and Ben Litvack, Aaron Papernick, Max Federman, Morris Kertzer, Bill Salson, Joe Walovitz, Al Kaplan, Sam Jacobs, Irving Inglis, Murray Kurtz, Sec Shalof, Dave Fine, Ben Papernick, Abe Witkin, Bill Rash.

INITIATION

Hoi Alloi fraternity met at the home of Frank Herbert, Kew Beach, where pledgee Max Cohan was initiated. Refreshments. Initiation committee: Myer Freeman, Morris Adler, Maurice Goodman.

YOUNG JUDAEA

A meeting of the mock parliament of Young Judaea was held Saturday, April 9, at the Zionist Building. Subject: "Resolved that this house views with favor the policy of Revisionism." Governor-General, L. Rasminsky; Speaker, Dr. M. Zimmerman; Premier, Maryon Gelber; Leader of Opposition, Harold Donn. The Government was sustained. Bialik Circle, open for membership to High School boys from 14 to 16, meets Sunday between 4 and 6 at the Talmud Torah. The final round of debates, Senior, Junior and Intermediate, will be held Thursday evening, April 21, at 7 p.m., at the Zionist Building.

BOYS' SEDER

The boys at the Victoria Industrial School will attend Pesach services at Holy Blossom Synagogue next Sunday morning. Special food has been sent to the school for the holidays and the school is providing new dishes. A Seder will be held there.

JEWISH BOYS' CLUB

Last Sunday evening a debate was held at the Boys' Club, "Resolved that representative government is in the best interests of a nation." Affirmative, Misses Gertrude Drial and Bertha Persikoff of the Jewish Girls' Club (West Toronto Branch); negative, who won, Louis Krakauer and Abie Pearlston of Group 7 Men of David. Judges, Miss S. Nyman and Jack Goldenberg. An entertainment was given, arranged by Group 7 Men of David. Group 6 Men of David hiked to Long Branch Sunday last and held their spring field day. Hymie Cohen won the 100 yard dash; Sam Rubin, 440 yards; Izzie Halpert, running broad jump; Hymie Gelber, Jake Gorsky, Max Cohen and Hymie Shimonsky won the relay race. Sam Rubin won the treasure hunt. V. L. Van Der Hout and F. W. Fine were in charge. Group 1 Wanderers, under the leadership of M. Fink, hiked to High Park.

THE MAXWELL GIRLS

At the semi-annual elections of the Maxwell Girls, held at the home of Mrs. D. Mandell, 90 Baldwin Street, the following officers were elected: President, Mrs. D. Mandell; secretary, Miss Minnie Goldman; treasurer, Miss Norma Gertzbein; social committee, Norma Gertzbein and Minnie Silverman.

HADASSAH

Central Chapter held a sewing meeting Monday, April 11, at the Zionist Institute. Mrs. Sadie Schwab played Hatikvah. Miss Geller reported on the collection of dues, Mrs. S. Smith on the Avukah tickets, and Mrs. I. Fink on the Jubilee Book. A silver basket was raffled and won by Mrs. S. Smith, who redonated it to the chapter. Mr. Birnbaum sold tickets for the Bnai Zion theatre night of April 20 at the Standard Theatre. Mrs. J. Selick spoke. Mrs. D. Abramowitz gave as the results of the National Fund Box collection, $325. Kadimah Chapter met at the home of Mrs. B. Wilson, 153 Beatrice Street. Tickets were distributed for the Keren Hayesod banquet of April 25. Next meeting at the home of Mrs. C. Rotstein, Austin Crescent. Miriam Chapter met at the home of Mrs. L. Prager, 59 Vermont Avenue, Monday, April 11. The closing meeting will be a bridge. Naomi Chapter met at the home of Mrs. B. Vise, 3 Burnside Drive, Monday, April 11. Invitations were distributed for the Passover tea to take place April 19 at the home of Mrs. S. Kronick, 106 Madison Avenue. A sale of home-made Passover cakes will be held and the lacquer table will be raffled. Rose Chapter met at the home of Mrs. L. Pullan, 101 Kendal Avenue, Monday, April 11. Tickets were distributed for a bridge, mah-jongg and dance to be held at the home of Mrs. H. Miller, 63 Chiny Drive, Saturday, April 30. Next meeting at the home of Dr. Bessie T. Pullan Singer, Palmerston Boulevard. Scopus Chapter met at the home of Mrs. M. Goldberg, 1528 Bathurst Street, April 11. Tickets were distributed for the Keren Hayesod banquet. Mrs. Charles Markowitz was appointed convener of tickets. Western Chapter held a bridge meeting April 11, at the Zionist Institute. Palestinian exhibit in May. It was decided to present a tree to Baby Nusbaum. Next meeting April 25 at the home of Mrs. I. Simpson, 534 Palmerston Boulevard.

LEAGUE DANCE

Junior Talmud Torah League will hold a vaudeville night and dance Sunday, May 1, in the Talmud Torah Building. Tickets from Miss Ruth Grossman, Trinity 5482J, or at the door.

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CANADIANS IN LOS ANGELES

Mrs. S. Morantz entertained Sunday evening at bridge. Prizes were won by Mr. and Mrs. Myre Freeman, Mrs. S. Tannenbaum, Nat Rubin.

Mrs. S. Morantz, West Twenty-Ninth Street, entertained in honour of her daughter, Sybil's fifth birthday. Decorations were in yellow, and covers were laid for twelve. Prizes for games were won by Bernice Appelbaum, Rupert Adler and Edith Segall.

Mrs. L. Shacove entertained her friends at a luncheon bridge. The guests included Mesdames A. Kanner, J. Althouse, L. Lerner, G. Hirsh, A. Greenblatt, Finegold, S. Klein, M. Dector, S. Cooper, M. Jackman, J. Adler, E. Shapiro, E. Shakt, S. Samuely, Glazer, G. Segall, A. Feldman, J. Rosen, Wienofsky, Kominsky, Epstein, Miss Ida Switler.

Mr. and Mrs. Percy Isaacs, of Winnipeg, are recent arrivals and will live in Los Angeles.

Mrs. Lemlein and daughter, of Montreal, are at the Ambassador.

Mr. and Mrs. Myre Freeman entertained recently at a bridge evening Dr. and Mrs. Goodwin, Dr. and Mrs. Pullman, Mr. and Mrs. M. Segall, Mr. and Mrs. Strinling, Mr. and Mrs. Dworkin.

The bar-mitzvah took place of Murray Kanner, son of Mr. and Mrs. A. Kanner. Mr. and Mrs. Kanner were at home to friends.

Saturday, April 2, the death occurred of Philip M. Florence, 2407 West View Avenue, husband of Sarah Wienstein. He was thirty-three years old and leaves his wife, three sons, mother, father and eight brothers. Mr. Florence formerly lived in Montreal.

Mr. and Mrs. A. Klakoff entertained Sunday evening in honour of Miss Mary Ruby and Louis Farko, whose marriage will take place shortly. The guests included Dr. and Mrs. Carl Ruby, Mr. and Mrs. S. Herman, Mr. and Mrs. K. Mulberg, Mrs. B. Enzer, Misses Mary Ruby, Nellie Enzer, Helen Hamlin, Rena Klakoff, and Louis Farko, Hyman Klakoff and S. Goldblatt.

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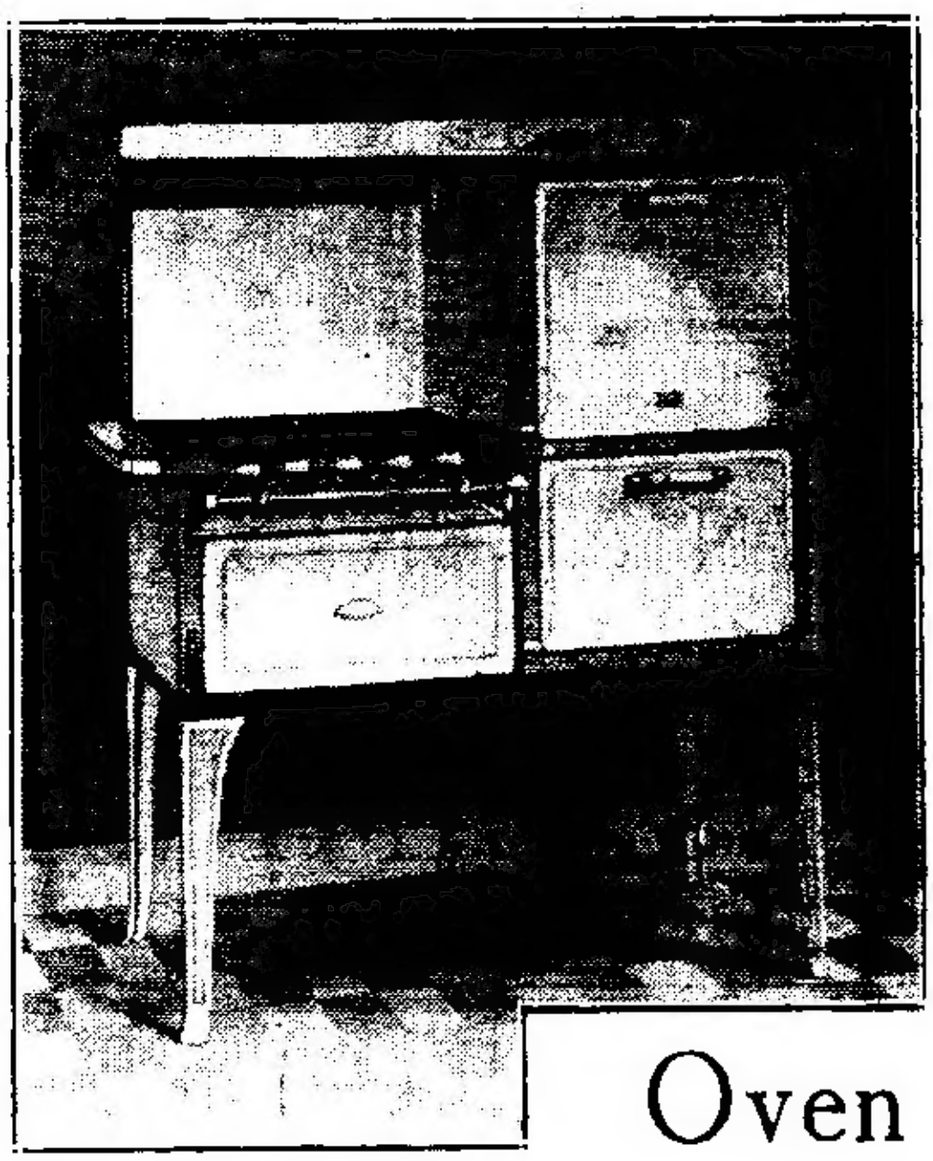

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ST. CATHARINES

Hadassah Chapter met Tuesday, April 5, sponsored by Mesdames J. Friedman and B. Devor. Miss Rose Friedman was appointed assistant secretary to Miss M. Cooperman. Flannelette shower, May 2. The flannelette is to be used in making babies' clothes to send to Palestine. Mrs. F. Friedman was appointed convener of sewing.

Miss L. Zalavinsky has returned from New York City.

Mrs. M. Sulman is in New York.

Mrs. J. Nash gave a bridge of three tables, April 7.

Sherbrooke, Que.

Sherbrooke Lodge, Bnai Brith, met Wednesday evening. Owing to the fact that Jask Kushner (past president) has left Sherbrooke to live in Montreal, Samuel W. Smith was unanimously elected president and I. Malkinson vice-president.

Louis Bernstein spent a few days in Montreal.

Mrs. Maxwell Weinstein, of Thetford Mines, spent a few days in Montreal.

Mrs. M. B. Echenberg, Belvidere Street, entertained informally at bridge last Sunday evening.

Mr. and Mrs. Jack Kuahner, of Montreal, spent a few days with Mr. and Mrs. Louis Bernstein, Bowen Avenue north.

Mrs. Joseph Schwartz spent a few days in Montreal.

WINNIPEG

Montefiore Women's club were entertained at a bridge and silver tea in the tapestry room of the Royal Alexandra Hotel Thursday afternoon. The tables were arranged with floral decorations, and over seventy guests were present. The convener, Mrs. Charles Smithen, was assisted by Mrs. O. Wire and Mrs. M. Gordon. Present were: Mesdames M. Winston, F. Astroff, J. Goldstein, S. Nagler, S. Lenoff, H. Isaacs, I. Halprin, W. Lenoff, A. Cantor, S. Bright, I. Adler, S. Markell, W. Cohen, H. Cohen, J. Jacobson, R. Shaw, A. Fingard, H. Hershfield, E. Trepel, Mrs. Gossey, H. Koren, S. Portigal, A. Calof, J. Halprin, M. Rabiner, S. Finkel, J. Chariton, A. Wodlinger, C. Hyman, J. Levene, Mrs. Liberman, J. Slobinsky, A. Mitchell, Mrs. Koren, V. Rakow, I. D. Rusen, F. Shaen, J. Wilder, A. Shapiro, A. Werier, Mrs. Alperstein, S. Granovsky, M. Kopstein, W. Shinoff, J. Bernstein, S. Churchill, Mrs. Tatleman, J. Schwartz, A. Calof, H. Denaburg, Mrs. Slavin, Mrs. Blum and Misses I. Brownstone, M. Isaacs, B. Brown, B. Liberman, S. Seipp, R. Kobrinsky, R. Lauer, A. Cherniak, B. Brooke, C. Cohen, I. Levites, L. Schecter and B. Shier.

Mrs. Leo Weller, Ste. 10, Scotia Apartments, entertained at bridge and tea Thursday, April 7. Mesdames J. Zanphir, Ben Cohen, Nacht, Gimple, H. Wiseman, Crost, Marcovicth, J. Fieldbloom, A. Kahane, K. Kliffer, Z. Israels, J. Rosenberg, S. Stonewall, L. Benner, Axelrod, Nicholl and Goodrich. Prizes were won by Mrs. H. Wiseman and Mrs. Gimple.

Mr. and Mrs. S. Labovitch, Manitoba Avenue, entertained Sunday afternoon, April 3, Mr. and Mrs. Marocvitch, Mr. and Mrs. L. Brenner, Mr. and Mrs. I. Herman, Mr. and Mrs. J. Zanphir, Mr. and Mrs. J. Zanphir, Mr. and Mrs. J. Weller, Mr. and Mrs. S. Scheinwold, Mrs. Geller and Mr. Miman.

Mrs. Harry Grossman and son Stanley, are guests of Mrs. Grossman's parents, Mr. and Mrs. Sam Rosner, Ethelbert Street.

Mrs. H. Finkelman, accompanied by her son, Sidney, left Wednesday, March 30, for Prince Albert, Sask., to live.

The Work of the Jewish Philanthropies of Toronto

April 13, 1927.

How many people, how many subscribers, even, understand the work of the Federation?

Is a family in need? 'Phone the Federation! Is a mother suddenly stricken and four or five tots left behind? Notify the Federation and the problem is solved! Do an unusually large number of Jewish boys appear in the Juvenile Court? What does or what will the Federation do about it?

Dozens of these problems come up daily and weekly. Their solution is apparently very easy to the individual on the street. All he need do is to notify the Federation.

But what can the Federation do?

The Federation is not a machine, nor is it an organization set apart and outside of the community.

The Federation can only go so far as its resources will allow. If a problem involves spending of money, and especially large sums, the solution will depend upon how much money is available. If the problem calls for the prolonged services of a trained, capable worker, is such a worker at hand?

Judge Mott, of the Juvenile Court, in commenting upon the unusually large number of Jewish boys appearing in Juvenile Court the past few years, gave it as his decided opinion that one thing that should be done immediately by the Jewish community is to provide at least one full-time trained worker to follow up in his home, in his school and in his play, every boy that appears before him.

In relief work the Federation, through the Family Welfare Bureau, has expended the past fourteen weeks in cash grants, food, medicines, coal and milk, over $15,000. Yet not one family of the 175 different families that were helped during those fourteen weeks received what their needs really demanded. Nor were the two investigators that the Family Welfare Bureau employs, able to handle effectively and efficiently all the demands made upon them by these 175 families. One of these workers had to take a week off recently or else run the danger of a nervous break-down from overwork.

Four times in the past two months the Federation relief checks to these 175 families, small and meagre as they were, had to be held back from a week to sixteen days before sufficient funds came in from the subscribers. Instead of spending $3,000 or even $4,000 a month, the Family Welfare Bureau, according to the need of the families actually before them, should be spending from $5,000 to $6,000 a month. Instead of two workers, who run from case to case until they are distracted, in a vain endeavour to cope with their problems, there should be, as there are in other communities, no larger and even smaller than ours, four or five workers.

The Jewish community, we know, wants to see every needy case properly handled. But there are hundreds and hundreds of such needy families in our midst. Whereas any one individual may know of only one or two such families the Federation knows of them all. What should we do?

There is a definite job to be performed with every such family. A sufficient amount of food must be given them. If they are sick, medical care and medicines must be provided. Coal, gas, rent, etc., must be paid for. Children of school age must go to school and of course decently clad.

Does the Jewish community want anything done less than that? Would any fair-minded and kindly-disposed person be satisfied with less? Yet the Federation, with its present funds, cannot treat its scores of needy families on that reasonably minimum basis. In other words, we cannot do the job we should do.

Let us illustrate with the following family, one of dozens of similar families on the list of the Family Welfare Bureau:

April 13, 1927.

The R. family has been known to the Federation for the past two and one-half years. This was a family of six—parents and four children under ten years of age.

Both parents are of unusually fine character, intelligent and anxious to get on. The husband was unable, however, to find permanent work. In the old country a bookkeeper, in Toronto only an odd job.

Over a year ago he found a steady job in a rag shop where the work was heavy, confined and of long hours. Four months ago he took ill, had pains in the chest and stomach. He was found suffering from bronchitis, hernia and tuberculosis. The wife at the same time was about to be delivered and two months ago gave birth to her fifth child.

It may be a long time before the husband will be well enough to resume work, and even then the work must be light and preferably in the open.

In the meantime he needs good food, rest, reasonably airy and dry quarters. The children, like other children, need sufficient food to grow up healthy and sound. The wife is still weak, not only from her confinement but from the many years of privation and struggle the family was under.

Here is a fine Jewish family, intelligent, fairly well educated, self-respecting, ba'al-babatisch, like any one of hundreds, nay thousands, of other good Jewish families in Toronto. If treated on a starvation diet their children will grow up sickly and anaemic, the husband may never recover, the wife remain an invalid.

Treated intelligently and with a fair degree of consideration the family should within a year or so resume its place in the community.

The only hope of this family is the Federation. They have no other friends, no relatives, no one who could or should take the burden of their support. How shall we treat this family? How shall we treat all our families?

Junior Ezrah Chapter of Hadassah held a bridge at Beth Sholem Synagogue, Sunday, April 3, under the convenership of Miss Freda Rosner. Assisting were Misses Clarice Udow, Sara Finkelman, Annette Zanphir, Meriam Udow and Cynthia Rosenthal.

Miss Minnie Cohen entertained at a musicale at which the following were heard: Blumah Morry, Ella Swartzman, Eva Swartzman, Rose Mozersky, Margaret Shapira, Jenny Nevalick, Marjorie Wolch, Annie Black, Evelyn Waldman, David Heaps, Nellie Cohen, Myer Osowsky, Gertrude Barlin, Herbert Barlin, Gordon Kushnir, Saul Miller, Fanny Posner, Cecile Posner, Charlie Freedman, Edith Kramer, Ethel Markowitz, Mary Mitchell, Sara Kasloff, Sunny Kasloff and Minnie Posner.

Born to Mr. and Mrs. Buirt Segal, of Glenella, Man., a daughter.

Under the auspices of the Girls' Auxiliary of Kneseth Israel Sisterhood, a bridge and whist will be held Sunday, May 1.

Mrs. Harold A. Jocobson, Long Beach Island, N.Y., is visiting her parents, Mr. and Mrs. J. Rosenthal, Stradbrooke Avenue.

Oscar Jarves, who has been out of the city for a long time, has returned.

Miss Mary Sokolowsky returned from a month in Vancouver, Monday, April 4.

Miss Bernice Tissman returned from a visit in Vancouver last Monday.

Miss Lil Saltman, Robinson Street, is visiting in Vancouver.

Miss Etta Levinson, Aikins Street, entertained informally Thursday, April 7, Misses Ethel Ostry, Mary Yudluvitz, Minnie Ney, Becky Zanphir, Anne Kaplan, Ida Portnuff.

Miss Perle Hayman entertained Sunday, April 3, Misses Charlotte Faurer, Fannie Greenberg, Mollie Fenson, Mary Portnuff and Ida Portnuff, Annette and Becky Zanphir; and Nate Zimmerman, Moe Zazlavsky, Allan Gold, Dr. M. M. Wintrobe, Phil Letvak, Maurice Blatt, Bill Hayman, of McNutt, Sask., Lawrence Wodlinger, Ben Hayman and Alex Freeman.

Mrs. R. Kliffer entertained Sunday, April 3, Mesdames Leo Weller, H. Lerner, L. Brenner, A. Kahane, J. Rosenberg, of Stonewall, Z. Israels, Nacht, Gimple, M. Marcovitch, J. Zanphir.

Junior Ezrah Chapter of Hadassah met Thursday, April 7, at the home of Miss Clarice Udow. Mr. Schiffer spoke. Among those present were Mrs. D. P. Gotlieb, Misses Sara Finkelman, Charlette Faurer, Clarice and Meriam Udow, Fannie Greenberg, Elsie and Frankie Portigal, Rose Tarter, Annette Zanphir, Eva Skaletar, Edith and Rozelle Udow.

Mrs. Max Faurer, Ashland Avenue, is recovering from a recent operation.

Herbert J. Samuel Chapter of Hadassah entertained at bridge Wednesday, April 6, at the Y.M.H.A. club-rooms. Don Wright sang and danced.

Israel Davis, of London, who died early this year, left a total of $200,000 to Palestine institutions.

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ENGAGEMENT

Mr. and Mrs. M. Narrol, Beverley Street, announce the engagement of their daughter, Pearl, to Dr. Samuel O. Freedhoff, of Cleveland, son of Mr. and Mrs. H. Freedhoff, of Toronto. Marriage June 8.

CARD OF THANKS

Mrs. M. Steinberg, of Mount Forest, wishes to thank her many friends for flowers and kindnesses during her recent illness.

BORN

To Dr. and Mrs. J. J. Lavine, 11 Tyndall Avenue, at Toronto General Hospital, Thursday, April 7, a son; 7 pounds, 11 ounces.

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COMMITTEE OF FIFTY

At a meeting called by E. Pullan, vice-president of Federation, a Committee of Fifty was organized at the Primrose Club last week, to help collect Federation dues. M. S. Till was appointed chairman with the following as members: Dr. A. Brodey, I. Brodey, S. Bennett, S. Bernstein, M. G. Cohen, Abraham Cohen, William Dannenberg, H. Freedman, Charles Garfunkle, S. Harris, Frank Hutner, Jess Kaplan, Saul Kaufman, D. Levinne, Isadore Markus, H. Mendelsohn, E. Pullan, J. Perkins, A. Rosenthal, R. Raphael, H. Smith, Joseph Singer, Joseph Schwartz, M. S. Till, B. Vise, Frank Wolfe, A. White. In the first three months of 1927 the Federation received from all sources a total of $18,994. Of this amount $10,209 was given for relief work to the Family Welfare Bureau; $1,670 to the Jewish Children's Home; $1,100 to the Maternity Ladies' Aid and Mount Sinai Hospital; $2,474 to the Boys' and Girls' Clubs; $736 to the Free Burial Society, personal service and employment bureau; $951 payments on properties and the balance on office and other expenditures. Donations: S. Bennett and Mrs. H. L. Davidson, clothing; Mrs. S. Lubelsky, clothing and furniture; Mrs. P. Kauffman, furniture; Nathan Brenner, $100; N. Helpert, for a friend, $25; Mrs. Herman, $3.

Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

Friday services of music and prayer from 5.30 to 6.00 p.m. Harold Hutner will give a violin solo. Saturday services, 10.30 a.m.; sermon, "Is Zionism the Only Solution of the Jewish Problem?" Passover services Saturday at 5.30 p.m. and Sunday at 10.30 a.m. Sunday sermon, "Passover and Easter." The following contributed to the library in honour of their birthdays: Moralyn Dalgorf, Boris Swerling, Leroy Glucksberg. The following were awarded buttons this week for regular attendance at religious school: Robert Politi, Cecille Ratney, Eleanor Boardman, Arthur Bernstein, Lambert Nusbaum. A. N. Franzblau lectured to the teachers of the Holy Blossom religious schools, through the courtesy of the Union of American Hebrew Congregations of which Holy Blossom is a constituent member. At one of the sessions the Toronto Religious School Teachers' Association was organized. Miss Papernick, of Holy Blossom Synagogue, was elected temporary chairman.

COUNCIL OF JEWISH WOMEN

Council of Jewish Women meets Thursday, April 21. Election. Mrs. W. F. McFarlane will speak on "Citizenship." Annual luncheon, May 5, at the Primrose Club.

COUNCIL MEETING

Junior Council meets Sunday, April 24, at the Community House, 44 St. George Street, at 3 o'clock. Rabbi F. M. Isserman will speak.

DINNER MEETING

The first dinner meeting of the Toronto Jewish Dental Society was held Monday, April 11, at the King Edward Hotel. Dr. Fred Conboy, director of dental services for Ontario, spoke. Those present were: Drs. M. Pivnick, H. A. Landsberg, J. J. Lavine, S. Model, S. Perlman, S. Strauss, I. L. Himelstein, R. Brown, J. A. Sherman, M. L. Simon, A. Lieberman, B. D. Garfield, S. I. Moss, J. Finmark, S. Breslin, M. Zimmerman, S. Cross, S. Berrin, H. Winkler.

MEMBERS WELCOME

St. Pats have entered into the Boy Council Baseball League. Any boy wishing to try out for a position on this team must have reached his 15th birthday and have not yet reached his 18th birthday by May 1. Get in touch with Abe J. Grossman, Adel. 8039, after 5 p.m. Team members: Branston, Pustil, Taube, Levitt, Title, Boxinbaum, Goldenberg, Herschman; Bossin, captain; Grossman, manager.

Goel Tzedec Synagogue, University Avenue.

Rabbi Bernard Ziskind, of the Jewish Theological Seminary, will occupy the pulpit and officiate at the services of the congregation during Pesach.

RUMMAGE SALE

Jewish Children's Home rummage sale, May 7, at 632 Queen Street East. 'Phone Mrs. L. Berk, Hillcrest 5171W; Mrs. Norman Helpert, Hillcrest 6187, or Mrs. B. Cooper, Hudson 0375, and parcels will be called for.

BEACHES LADIES' AUXILIARY

The Beaches Ladies' Auxiliary met Tuesday, April 5, at the Institute, 109 Kenilworth Avenue. Presentations were made to Mr. and Mrs. J. Shalof and Mr. and Mrs. L. R. Wolfe on their wedding anniversary. Mr. Tolzar, of Montreal, spoke. Seder Sunday, April 17, from 4 to 7 o'clock for the children of the cheder. Pesach tea and social Tuesday, April 19, at 8 p.m., at 109 Kenilworth Avenue.

RAFFLE

The Hebrew Weston Sanitarium raffle book for the cushion is still out and the cushion will be raffled at the next meeting of Hebrew Weston Sanitarium, at the home of Mrs. H. Birnbaum, 595 Huron Street, Tuesday afternoon, April 26.

HERZL ZION CLUB

A formal dance will be given Monday evening, April 18, at the Herzl Zion Club for members and their friends, by invitation only.

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Tea rooms, assembly halls, etc., which do not advertise in the CANADIAN JEWISH REVIEW are not mentioned as meeting places in news of organizations or individuals. Such mention is often essential especially in the case of benefit entertainments or affairs. Attractive eating places do advertise in the REVIEW. Select one of these when deciding on a place. Where business firms donate money or articles to bazaars, etc., no mention is made of their donation unless they are REVIEW advertisers.

TORONTO SOCIAL

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephone: Elgin 1436-1437.

Mr. and Mrs. N. L. Nathanson, Russell Hill Road, are leaving Sunday for a trip to Europe.

Mr. and Mrs. Arthur Cohen, Lowther Avenue, left Wednesday for New York.

Mrs. F. M. Isserman, Strathearn Boulevard, entertained a few friends at the tea hour Wednesday for her mother, Mrs. V. D. Frankenstein, of Chicago.

Mrs. J. J. Allen and son, Lawrence, Roxboro Road, left Thursday to spend a few weeks in Cleveland.

Mrs. M. J. Singer, Kendal Avenue, visited for a week with Mrs. Joseph King, of Whitby. Mr. Singer spent the past week-end with them.

Miss May Cohen, of Detroit, is visiting her cousin, Miss Miriam Simonski, Brunswick Avenue.

Mrs. Victor Miller, Walmer Road, is home from Atlantic City.

Mrs. H. G. Levetus and Miss Etta Birkenthal, Wells Street, left Thursday to spend two weeks in New York.

Mrs. Jack Creed and children, Donna and Edmond, Glen Road, have returned home from Atlantic City.

Mrs. H. Myron Lewis and baby, of Utica, N.Y., are home, accompanied by her mother, Mrs. I. Cooper, Madison Avenue.

Mrs. Coleman Miller, Spadina Road, is back from a two weeks' stay in Atlantic City.

Mrs. George Epstein, Atlas Avenue, entertained Monday and Tuesday evening, for her guest, Mrs. S. H. Braun, of New York. Mrs. B. Sutton, Kendal Avenue, entertained Mrs. Braun, of New York, Tuesday.

Mr. and Mrs. Frank Fremes (née Eliza Cherniavsky) are spending their honeymoon in Riverside, Los Angeles, the Grand Canyon, Chicago, Washington and New York and will return to Toronto at the end of the month.

Miss Myra Moyer, of Detroit, is spending Pesach holidays with her aunt, Mrs. Norman Helpert, Austin Terrace.

Mrs. Albert C. Ginsberg, of Montreal, and Dr. Minnie Singer, of the Jackson Clinic, Jackson, Mich., are spending the holidays with their mother, Mrs. S. Singer, Kendal Avenue.

Miss Lillian Wecksler, St. George Street, left Monday for New York, where she joined her sister, Mrs. Charles Lopus Isaacs and children, of Jamaica, British West Indies, and sailed with them on Tuesday to spend a few months in Jamaica.

Mrs. Rose Gordon, of Ottawa, spent a few days with Mrs. Jack Perkins, Burnside Avenue.

Mr. and Mrs. E. Shapiro, Heath Street, left Thursday to spend the holidays with the former's parents, Mr. and Mrs. M. Shapiro, of Montreal.

Miss Fanny Wecksler, of Montreal, visited for a few days with her parents, Mr. and Mrs. Charles Wecksler, St. George Street.

Mrs. William Rosenthal, Wells Hill Avenue, gave a luncheon Tuesday.

Miss Rose Levinter, Palmerston Boulevard, was mah-jongg hostess Tuesday and Wednesday evenings.

Edward Gelber is home from New York to spend the holidays with his parents, Mr. and Mrs. M. Gelber, Huron Street.

Miss Olive Samuels and her brother, Lou Samuels, Palmerston Boulevard, were at the Statler Hotel, Buffalo, over the week-end.

Miss Lillian (Garfield) Garfinkel is among musicians in the musicale at Simpson's Palm Room next week.

Judge William M. Lewis, chairman United Palestine Appeal, was entertained by Rabbi F. M. Isserman and David Dunkelman during his stay in town.

Miss Beatrice Feingold, of Syracuse, N.Y., who was here to pledge the Alpha

HOVIS

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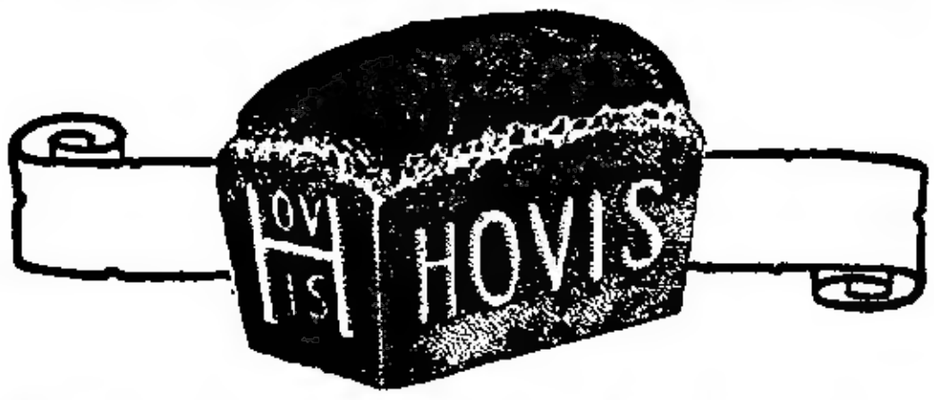

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Lambda Sigma Sorority, was the guest of Mrs. I. M. Granatstein, High Park Boulevard, over the week-end.

A. J. Freiman, of Ottawa, spent Sunday in Toronto.

Mr. and Mrs L. Berger (née Florence Lubelsky) have returned from their honeymoon and are with their parents, Mr. and Mrs. I. M. Lederman, Inglewood Drive.

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Dr. and Mrs. M. Pivnick, Wells Hill Avenue, gave a family dinner Saturday for twenty, after the bar-mitzvah services of their son, Nathan, at Goel Tzedec Synagogue. In the evening they received 100 guests, Mrs. Pivnick wearing a period frock of powder blue georgette over pale pink georgette, trimmed with silver lace and French rosebuds. The house was decorated with flowers and ferns and the tea table was centered with spring flowers and pale pink candles in silver holders. Mrs. David Levinne poured the tea and Mrs. S. Perlman the coffee. The assistants in the dining room were: Mrs. Harry Prager, Misses Celia Andrews, Deborah Levinne, Leah Kay and Sylvia Keyfetz. Mrs. J. Andrews looked after the guests. The bar-mitzvah was presented with a book with his name inscribed from the I.O.B.B. Saul Kauffman, past president of Bnai Brith, made the presentation. Telegrams. Sunday afternoon Nathan's friends were entertained at a party.

Mr. and Mrs. Harry Simonsky, Humewood Court Apartments, entertained Sunday evening in honour of Mr. and Mrs. Percy Hirsch, of Montreal.

Mrs. Samuel Kronick, 106 Madison Avenue, will be hostess at a public musicale and tea, Tuesday, April 19, from 3 to 6.

I. Brody, Palmerston Boulevard, is leaving to join Mrs. Brody in Atlantic City where they will spend the holidays.

Miss Bertha Godemsky, of Dublin, Ireland, Dr. David Perk, graduate of Johannesburg and Leeds Universities, and Arthur Lourie, graduate of Chambers and Harvard Universities, who were on the debators' team of the British Student Zionist Organization, were entertained by Mrs. L. M. Schwartz, Munro Park, dinner, Thursday; Avuka Chapter, luncheon, Thursday; Mrs. L. Gelber, Lowther Avenue, dinner and reception, Friday; Hadassah Council, luncheon at the King Edward Hotel, Friday; Mrs. A. B. Bennett, Glenlake Avenue, luncheon and reception, Saturday.

Mr. and Mrs. Percy Hirsch, of Montreal, spent a few days in town.

Dr. Gordon Manace, having completed his course at University Hospital, Anne Arbor, Mich., spent a few days with his parents, Mr. and Mrs. J. N. Manace, Rosemount Avenue, before leaving for the Children's Hospital, Washington, D.C., where he will be head resident doctor.

Miss Theresa Sweet, of Hamilton, is expected in town for the week-end to be the guest of Mrs. H. Palter, Grace Street.

Miss Tiny Cohen, of Hamilton, spent the past week-end in Toronto.

Mr. and Mrs. Louis Cadesky, Parkside Drive, spent a few days in Windsor and Detroit.

Mrs. H. Rotenberg and children, Hilton Avenue, are spending two weeks in Detroit and London. Mr. Rotenberg leaves at the end of the week to spend a week in London with them.

David Goldstein, of Brooklyn, N.Y., formerly of Toronto, is spending the holidays with his parents, Mr. and Mrs. M. Goldstein, College Street, and will return next week to continue his studies in New York.

Mr. and Mrs. Robert Greenberg, Markham Street, Sidney Goldstone and Sam Jacobs spent the week-end in Buffalo.

Mrs. A. Squires, of Youngstown Ohio, has returned home after visiting her mother, Mrs. A. Fishkin, Queen Street West.

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> —*Felix Warburg*

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Mr. and Mrs. Al. Ginsberg and daughter, Maxine, of Huntsville, Ont., are spending the holidays with their mother, Mrs. A. Levine, Huron Street.

Mrs. Sidney Miller, Brunswick Avenue, entertained at bridge Monday evening and at mah jongg Tuesday evening, honouring Mrs. M. Hanisch, who leaves after the holidays for Europe.

Dr. and Mrs. Charles H. Moses, of Hamilton, and Max Brody, of Windsor, are spending the holidays with their parents, Mr. and Mrs. H. Brody, Walmer Road.

Miss Esther Rosenberg, of Dufferin Street, is home from Chicago.

I. Herman, of Baltimore, was visiting Mrs. J. Glassman, Markham Street, over the week-end.

Mr. and Mrs. John Herman and baby, of Detroit, were expected on Thursday, to visit their mother, Mrs. A. Herman, Mount Royal Avenue.

Mrs. M. H. Bernstein, Glenholme Avenue, entertained a few friends Tuesday, honouring Mrs. A. Squires, of Youngstown.

Miss Hilda J. Narrol, Beverley Street, has returned home from a trip to Chicago and Detroit.

Mrs. Ed. Mitchell, of Winnipeg, is spending a few weeks with her sister, Mrs. Joseph Blumenthal, Northcliffe Boulevard.

Mr. and Mrs. S. E. Rose and children, of Hamilton, are expected in town to spend the holidays with their mother, Mrs. A. Levine, Huron Street.

Miss Jennie Nankin, Walmer Road, entertained friends Thursday last, honouring Mrs. A. Squires, of Youngstown, Ohio.

Among those who entertained Miss Lillian Silberman, who left Thursday to live in New York, were: Miss Celia Nussbaum, Beverley Street, tea; Misses Sarah Lipsett and Pearl Lerner, theatre party; Miss Sadie Beshofsky, bowling party; Hatikvah Chapter of Hadassah, theatre party; and Mrs. L. Hertzman, Nina Avenue, bridge.

Louis H. Swartz, of Windsor, will spend the holidays with his parents, Mr. and Mrs. M. Swartz, Major Street.

Mrs. M. Steinberg, of Mount Forest, who underwent an operation at Toronto General Hospital, is convalescing at her home in Mount Forest.

Mr. and Mrs. J. E. Wagman, Indian Road, entertained at a family dinner on Sunday, in honour of their fifth wedding anniversary.

Mr. and Mrs. Joseph Gutmann and family, of Vienna, Austria, are visiting Mr. and Mrs. Morris Kriss, of 24 Brunswick Avenue.

Mrs. J. Lunenfeld and Mrs. A. E. Rotstein were joint hostesses at a luncheon and bridge at the Carls-Rite Hotel Wednesday. Twelve tables were played and prizes won by Mesdames M. Stein, A. Nashman, H. Englander, C. Rockmaker, S. Steinberg and A. Rotstein. Mrs. M. Hanisch, who is leaving shortly for Europe, was presented with a farewell gift.

Miss Fay Rosener, McCaul Street, has just returned home after spending a week in Buffalo.

Abe Schachter, of Queen Street East, has returned after a trip to Europe. He visited Bucharest, Berlin, Paris and London.

Mr. and Mrs. J. Blumenthal, Northcliffe Boulevard, were hosts Sunday evening in honour of their sister, Mrs. Ed. Mitchell, of Winnipeg.

Carl H. Shalit, of Detroit, was the guest of Sam Greisman, Triller Avenue, over the week-end, while here to attend the Salter-Greisman wedding.

Miss Hyla Lewis entertained on Sunday afternoon at her home, Spruce Hill Road. Among the out-of-town guests were Miss Leah Levy and Miss Schwartz, of St. Louis, and Miss Thelma Clavir, of San Francisco.

Mrs. Charles Redlich, of Montreal, who visited her daughter, Mrs. Wilfred Stein, of Bradford, and Mrs. D. Stein, Huron Street, has returned home.

Mr. and Mrs. Michael Stein, Regal Road, are spending Pesach holidays in Montreal.

Dr. Maxwell K. Bochner, of Philadelphia, is visiting his parents, Mr. and Mrs. A. C. Bochner, Markham Street.

Miss Frankie Stein is expected home from New York, to spend the holidays with her mother, Mrs. D. Stein, Queen Street West.

Friends of Harry Salter tendered him a stag at the Prince George Hotel, prior to his marriage Sunday. Earlier in the evening the party attended Shea's Hippodrome. Those present were: Jess Kaplan, Isidor Finberg, Sam Greisman, Dr. Saul Simon, Peter Salkowitch, Sam Goodman, Saul Lubell, Louis Berger, Harry Davis, Lou Wynston, Lionel Fogler, Lawrence Finberg, Lou Wagman, Dr. Bernard Schaeffer, Amos Brown, William Levy, Abe Sprackman, Ben Brown, Jack Levinson, Nat Bochner.

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Mr. and Mrs. Charles Wagman, of 36 Wells Street, have moved to 89 Regal Road.

Miss Bertha Gudemsky, of Dublin, Ireland, who is on the British Student Zionist Organization debaters team, was the guest of Mrs. L. M. Schwartz, Munro Park Avenue.

Miss Jennie Smith, Queen Street West, visited Miss Inez Morrison, of Buffalo, over the week-end and attended the Upsilon Lambda Phi fraternity dance at the Statler Hotel.

Mr. and Mrs. Max Epstein, of Hamilton, and Mr. and Mrs. William Leff, of London, were in town to attend the conference of the Zionists Sunday.

Mrs. A. Sagman, who is leaving for New York, was entertained at the home of Mrs. R. Bennett, by the Ladies' Auxiliary of the Men of England Synagogue. Mrs. Sagman was presented with a silver tea service.

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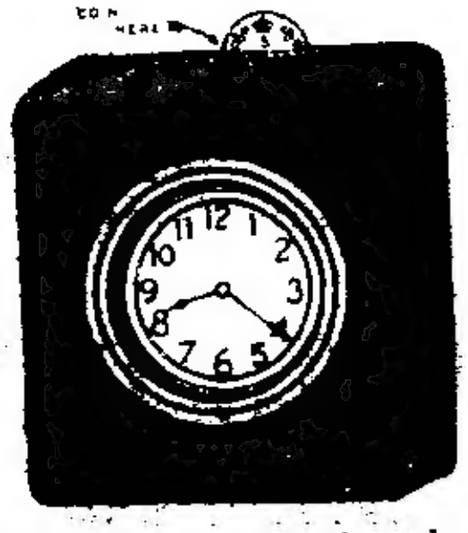

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Dr. Samuel O. Freadhoff, of Cleveland, Ohio, is spending the holidays with his parents, Mr. and Mrs. H. Freadhoff.

In honour of Sonya Jesse Stanley's second birthday a party was given at her home, Markham Street. Florance Fine, Shirley Fine, Grace Kay, Sylvia Gefter, Evelyn Van Der Hout, Francis Fine; and Leonard Stanley, Harry Fine, Bertram Fine, Albert Fine, Joseph Hellar, and Jack Van Der Hout were there.

SORORITY DANCE

The pledging of the Alpha Lambda Sigma Sorority of the University of Toronto to Alpha Epsilon Phi took place at the home of Mrs. Harry Rotenberg, Warren Road, Saturday afternoon, April 9, followed by a supper dance at the King Edward Hotel. Those present were Misses Beatrice Feingold, of Syracuse, N.Y., Charlotte Andrews, Fanny Schwartz, Gertrude, Lyla and Hilda Rotenberg, Naomi Granatstein, Ruth Schwartz, Florence Hutner, Helen Pullan, Beatrice Centner, Freda Schwartz, Helen Lavine, Lillian Garfunkel, Gertrude Houzer; and Selig Greisman, George Cooper, Samuel Sachs, Gordon Pullan, Louis Rasminsky, Lawrence Hutner, Louis James, Alfred Feltenstein, Ben Solway, Ralph Gruber, Bernard Garfunkel, Mayer Lerner, Clarence Shragge, Dr. William Breslin and Milton Meretsky.

WEDDINGS

Greisman-Salter

The wedding of Anne Blanche, youngest daughter of the late Mr. and Mrs. I. Greisman, to Harry Salter, of Toronto, was solemnized Sunday at Queen's Hotel. Rabbi Ferdinand M. Isserman performed the ceremony. The bride, who was given in marriage by her uncle, M. Greisman, was in an orchid sonia crepe gown with hat to match, and carried a bouquet of Ophelia roses, orchids and sweet peas. The groom was attended by his brother, P. Salter. The guests were served in the private dining hall. Going away the bride wore a black and white composé suit with black felt hat and black and white coat to match. The couple will honeymoon in Atlantic City, New York, Havre de Grace and Montreal.

ENGAGEMENTS

Mr. and Mrs. H. Gibbel announce the engagement of their third daughter, Jeannette, to Dr. Charles Okun, son of Mrs. H. Okun. Wedding, May 1.

Mrs. E. Levey, Bathurst Street, announces the engagement of her daughter, Gertrude, to Albert Goldstein, son of Mr. and Mrs. J. Goldstein, St. John's Road.

BORN

To Mr. and Mrs. Charles Wagman (née Mary Paskowitz), 89 Regal Road, at Toronto General Hospital, Saturday, April 9, a son.

BAR-MITZVAH

The bar-mitzvah of Frank, son of Dr. and Mrs H. A Turofsky, takes place Sunday morning, April 17, 10.30, at the University Avenue Synagogue. No cards.

HAMILTON

Mesdames M. Levy, B. Goldblatt and Miss Belle Cohen were in Toronto to attend the conference of Hamilton and Toronto sections, Council of Jewish Women, Thursday.

A. J. Freiman, of Ottawa, visited his parents, Mr. and Mrs. H. Frieman, Sunday.

Rabbi J. L. Zlotnick, executive director of the Zionist organization of Canada, spoke at the meeting of the executives of the United Hebrew Mon-

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Mr. and Mrs. H. Goldberg and Mrs. B. Goldblatt motored to Buffalo last week-end.

Mrs. J. L. Kaplansky, Rutherford Avenue, entertained Wednesday evening.

Mrs. B. Prussin, of Detroit, is visiting with her sister and brother-in-law, Mr. and Mrs. E. Goldberg, Tisdale Avenue South.

"Jewish Youths in Palestine" is the title of the five-reel photo play which will be shown at the Savoy Theatre Wednesday evening, April 27, under the auspices of Hamilton Chapter of Hadassah.

Mr. and Mrs. M. Epstein, Humewood Avenue, were in Toronto Sunday to attend a conference of the Central Division of Zionists.

At the Council of Jewish Women's meeting Tuesday evening, Rev. Banks Nelson spoke on Peace. Vote of thanks was given by Mrs. B. Goldblatt. Nomination of officers resulted as follows: President, Mrs. M. Levy; vice-presidents, Mrs. S. Freshman and Mrs. Bernard Cohen; financial secretary, Mrs. B. Goldblatt; recording secretary, Mrs. M. Beube; corresponding secretary, Mrs. B. Caller; treasurer, Mrs. C. A. Moses.

Mr. and Mrs. L. Blumenthal and Mrs. A. Frank motored to Toronto Sunday.

A. and I. Rothbart, Toronto, were visiting with Mr. and Mrs. A. H. Mann, Herkimer Street, Sunday.

A supper and get together meeting of the members and wives of Anshe Sholem Congregation was held Sunday evening. Mrs. S. A. Lyons was chairman. Joseph A. Sweet spoke. He gave an outline of the history of Anshe Sholem which dates back 65 years. Others who spoke were Rabbi Feldman, M. Shacofsky, M. Silverman, L. Lyons, M. Levy, M. Glass and J. L. Kaplansky. Bridge and mah-jongg. Among those present were Mr. and Mrs. M. Silverman, Mr. and Mrs. M. Levy, Mr. and Mrs. I. Levy, Mr. and Mrs. M. Pliskow, Mr. and Mrs. I. Blumenthal, Mr. and Mrs. Julius Lyons, Mr. and Mrs. J. L. Kaplansky, Mr. and Mrs. S. A. Lyons, Mr. and Mrs. M. Shacofsky, Mr. and Mrs. Dubbin, Mr. and Mrs. M. Glass, L. Lyons, J. A. Sweet and Mrs. D. Sweet. Meeting Sunday, April 24.

An exhibition of old masters, tapestries, carved ivories and Limoges enamels, all religious in character, may be seen at the Jacques Seligmann Galleries, New York. It will be open to the public for the benefit of charities connected with the Basilique of the Sacre Coeur, Paris. Otto H. Kahn, Mortimer Schiff, Mr. and Mrs. George Blumenthal, Mr. and Mrs. Harold I. Pratt, Felix Warburg and others have loaned objects from their private collections and forty-eight rare items are being shown.

AUXILIARY BRIDGE

Canadian Hebrew Ladies' Auxiliary held their monthly bridge at the Zionist Institute, March 30. Hostesses were Mesdames Dobrita, Hochman, Greenberg, D. Goodman.

PHILO BOYS

Philo Boys elected: president, Harold A. Green; vice-president, Irving Solomonsky; secretary, David Fine; treasurer, Ralph A. Green; business manager, David Fine; literary director, Henry Solomonsky; athletic, L. H. Frankel; social director, Sam Jacobs.

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Ottawa

Continued from page 25

Mrs. S. Brodie gave a tea and money shower at her home, 132 Driveway, in aid of the Queen Esther Chapter. Miss Helen Diamond recited and Rachel Brodie sang. Money donations were received by Mrs. I. Zivian and the tea table was presided over by Mrs. M. J. Isaacs, Mrs. S. Spevak and Miss May Brodie.

Mrs. D. Green was hostess at the semi-monthly meeting and tea of the Ladies' Club of the Jewish National Workers' Alliance. Dr. M. A. Arnoni spoke on the strength and character of the women of the olden days. Mr. D. Green gave a reading and Miss Sarah Glasar recited. Tickets were distributed for a ball at Talmud Torah hall at the end of the month. Assisting were Mesdames B. Bodnoff, M. Smolkin and S. Lightstone.

Ladies' Auxiliary of Talmud Torah met to reorganize to help in the work of the Jewish school. Mrs. A. J. Freiman was appointed honorary president. Other officers elected: President, Mrs. L. Leikin; vice-president, Mrs. H. H. Sugarman; secretary, Mrs. J. Kizell; treasurer, Mrs. S. Coplan; house committee, Mrs. S. Katz; conveners, Mesdames M. Loeb, A. H. Coplan, C. Caplan, J. Ginsberg, I. Rosenthal, E. Black and M. Shenkman.

Mr. and Mrs. H. Steinman entertained at a supper in the vestry room of the Murray Street Synagogue in aid of the new building fund. Over $150 was collected. Mr. and Mrs. Steinman are the parents of Mrs. Max Drazin, president of the Ladies' Auxiliary. M. Shore moved a vote of thanks to the couple for their work on behalf of the synagogue, to which Mr. Steinman replied. Assisting the hosts were Mesdames M. Liberman, M. Applebaum, G. Applebaum, H. Freedman, M. Drazin, M. Levinson and H. Gibberman.

Mr. and Mrs. A. J. Freiman and Miss Dorothy Freiman were welcomed home from an extended tour abroad at a reception in the Chateau Laurier last Thursday evening given by the Hebrew School Board and the Ladies' Auxiliary. Mr. Freiman is honorary chairman of the board, and Mrs. Freiman of the Auxiliary. Reception committee, Mesdames M. Loeb, H. H. Sugarman, S. Coplan and A. Shaffer. Mr. Freiman was presented with an illuminated testimonial; Mrs. Freiman with a silver loving cup, and Miss Freiman with American Beauty roses. Mrs. L. Leikin, on behalf of the Ladies' Auxiliary, made the presentation to Mrs. Freiman, and Miss Miriam Caplan handed the bouquet to Miss Freiman. Mr. Loeb, chairman of the board, presented the testimonial to Mr. Freiman. School board: M. Loeb, chairman; M. Drazin, treasurer; A. Cohen, financial secretary; Sam Berger, recording secretary; Max Sachs, A. Schaffer, S. Coplan, C. Caplan, H. H. Sugarman, [illegible] Brahinsky, M. Feiler, I. Rosenthal, M. Roodman, J. Polowin, M. Blumberg and N. Metrick.

Moe and Max Bregman spent the week-end in Montreal at the Mount Royal Hotel.

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LOEW'S

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HEAD FOR EXPERTS' COMMISSION NAMED

It is rumored that Sir Alfred Mond will be named as the head of the Experts' Commission which is to investigate the conditions in Palestine, for the proposed Jewish Agency, according to the agreement recently entered into between Dr. Weizmann and Mr. Marshall. Sir Alfred Mond has been identified with several activities in behalf of Palestine during the past few years and is now the President of the Palestine Economic Council of England. According to the agreement, the Commission was to proceed to Palestine by the end of April and spend several months in investigating the agricultural, economic and other conditions in Palestine and present a comprehensive report on the basis of which the proposed Jewish Agency will be formed.

The next Zionist Congress, the fifteenth, will probably be held in some place in Eastern Europe during the early part of next September.

Dr. Gottlieb Bachmann, president of the National Bank of Switzerland, has just arrived in America.

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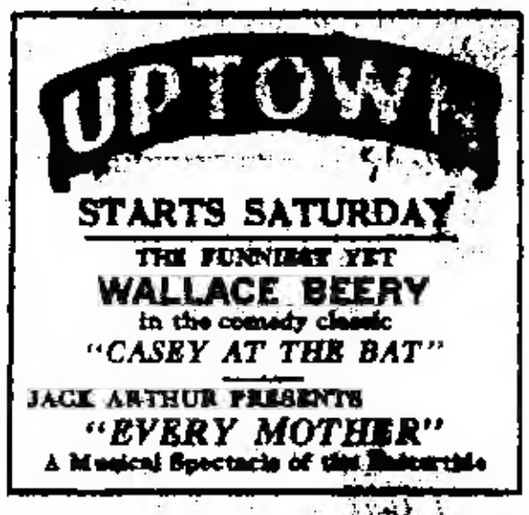

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When Jew Meets Jew

By Adolphe de Castro

Entre eux, when playing pinochle, the Jews say that there are three classes of Jews: Yewden, Yeeden and Yeedlach.

The first are the racially related but socially distant "sensitive Jews," who cast sheeps' eyes at the Christians without leaving the Synagogue.

In Southern Germany and Alsace, whence they came to the United States, they spoke amongst themselves a language which the divine Goethe characterized as "Mauscheln";[1] and in Alsace they spoke French with a decided "doughy" accent. But, believing themselves a notch higher than the Polish Jews, they settled on the West Side in New York City and kept apart and separated from the Eastsider—the Ghetto-man—who spoke Yiddish.

The Yewden made every effort to speak a fair English—although the Germans, with few exceptions, seldom succeeded in doing so, and never spoke Yiddish in public for fear the Christians might think them "East Side Kikes."[2]

It was different, of course, when they played cards or abused each other. Then the Mauschel language[1] was quite in order.

The present writer once heard a Yewd (note the distinction from Yid) say that he was merely accidentally a Jew, and the late James Creelman, following the writer, repeated the remark: "If that Yewd was an accident, then he was born on the left side of the blanket." (With European Jews the birth of children is practically a calculation—a religious calculation if you will—but carefully initiated through a solemn betrothal, a marriage ceremony, and eight days after the birth of a boy by an equally solemn rite of circumcision.) How could that Yewd have been an accident?

It will be understood that this is told to emphasize the fact that the so-called Yewden do not like the Yeeden much, and like the Yeedlach a good deal less.

All this is, we repeat, owing to the fact that the Yeeden and the Yeedlach (pronounce the ch as in the Scotch word loch) speak Yiddish. The importance of this emphasis will appear from an event that happened in New York City forty-odd years ago, which I shall recount.

It is equally interesting to know that these Jews are members of the New York community their totality constituting more than one-fifth of the total population of the city.

The Yewden are Westsiders and are looked upon by the Eastsiders as a superior class. They were considered so at the time when there was no sort of Yiddish element on the West Side; when Hebrew signs and Hebrew newspapers and orthodox Jews (barring the Spanish and Portuguese) had their habitat on the East Side.

The Westsider would have nothing to do with the Eastsider because the former was afraid Christians would laugh at him, and the Eastsider was deferential enough to stay on his side of the town. There were reasons for it. West Side charities were for the East Side Jew, and the latter could not afford to offend his patron.

Equally with growing votage power on the East Side, the Westsider, desiring political favors, was in a position to promise certain support; but while the Westsider was willing to obtain the vote of the Eastsider, he wanted him in his place and on no account on the West Side, where the sheep of yesterday might become the wolf of to-day.

There were in those days—in the late seventies—but these two classes of Jews in New York City: the Westsiders and the Eastsiders, the Yewden and the Yeedlach, the Inmates of the Ghetto and the Outmates of the Ghetto, one class using the other. One living in religious submergence, the other in secular splendor. When an Eastsider went to the West Side, it was either to beg or to ask some other favor of the aristocrats. When, as it sometimes happened, a garlic-eating Ghettoite visited a Westsider synagogue, and lolling in the splendor of the cushioned pew, he permitted himself to dream while the emanations of his person rose, spreading mephitic vapors far and wide, the sexton of the gilded sanctuary gave the Ghettoman short shrift. He was told to get out, while the sexton held his nose and cried: "Pfoo-ee!"

The present writer once observed such an incident. He followed the Ghettoman to get his reactions.

"Well?" asked the writer significantly.

[1] "Mauscheln" is talking German with a Yiddish accent.

[2] The word "kike" is really the Yiddish word "kicker," found in every congregation.

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MONTREAL, TORONTO, AND OTHER CANADIAN POINTS

"Think how that fellow will cry 'pfoo-ee' when he gets a smell of the sulphur in Gehenna!" was the answer. They did not mix at all in those days.

Then came the Russian and Rumanian persecutions of the early eighties. The Jews came to the United States in great groups. The East Side took them in. But there was a limit to its capacity, and those who had had years in the city, moved to the upper East Side. The dwellings thus vacated were quickly taken by the new arrivals, amongst whom were many men of means.

In their homeland they had been wealthy. Tyranny drove them away. The money they realized they brought here, and they lived in fair comfort, certainly greater comfort than they had had in the country of persecution.

With the advent of these persons, a new element was introduced into the life of the Ghetto. Many of these men were not only possessed of a good deal of money but of a great deal of learning. Many knew Hebrew, Russian, German, French and Yiddish, but not a word of English. They were persons of dignity. Big men they were, and with their fine open faces, bifurcated beards that covered broad breasts, they were typical of those great merchants trading on the Venice Rialto during the Middle Ages. They had a conscious superiority. They saw quickly and acted wisely, and without being garrulous, they demanded an outlet for their mental energies which, to a large extent, had been suppressed. They were really the Yeeden, the most distinctive force that had come to the Ghetto.

With the addition of this element to the Ghetto, which was neither of Yewd nor of the Yeedlach, the Yiddish press woke up to a realization of the needs of these people. Dailies and weeklies sprang into existence, in Yiddish and in Hebrew; and although they were thousands who read Hebrew as a living tongue, the majority saw that their fate in the immediate future was bound up with those who spoke Yiddish only, and the Yiddish papers went ahead by leaps and bounds.

Writers of great talent, both in prose and in verse, spread before the Yiddish-reading world a mental pabulum that was altogether beyond the ken of the Westsider. The sciences, the arts, the best literature the world has produced, were discussed in understandable form, and the young men and the young women of the Ghetto, striding faster ahead in thought and deductive reasoning than the young men and young women on the West Side, were far more expressive and therefore far more advanced. They were deemed socialists, anarchists and what not, as indeed many of them were.

This was, however, owing entirely to the sudden release from forced mental and emotional repression. In the homeland, Siberia received their emaciated bodies for the least daring expression. Here they were free to say what they pleased. For a time they certainly bubbled and effervesced, and then came the reaction—or rather the philosophical realization that environment to a large extent dominates the form and force of our expression.

With the influx, then, of this element into the Ghetto, and the inevitable demand for emotional expression, the theatre became a Ghetto necessity. Abraham Goldfaden, who had come on the crest of the wave of early immigration, a poet, a singer by the grace of the gods, but who had no systematized form wherein to present his strong dramatic abilities—except in the ancient dual form of song and dramatic recital blended in a story that touched the life of the Jew—who had vainly tried to establish a Jewish theatre on a firm footing, finally appeared in the Ghetto of New York.

He saw the potentialities for a Jewish theatre as an actual business proposition, and he forthwith set about to present one of his dramas. He needed musical and dramatic talent, and there surely was no dearth of either in the Ghetto of New York.

In a cigarette factory he found a boy with the voice of an angel—Boris Tomashefski—the man who later amassed a great fortune in acting and producing; and he found Abraham Golobok—also a cigarette-maker—with an earth-shaking bass voice.

Incidentally Goldfaden found a manager by the name of Isaak Rosenblum, with a nose so long and hooked that the point perked his chin. This rare Isaak elicited the aid of a man by the name of Frank Wolf, a Jewish Bowery saloon-keeper. They hired the ancient Turn Verein Hall and began rehearsals.

Of course the Ghetto was happy. The Yeeden, that particularly dignified element who needed an outlet for emotional expression in order to fortify it in a country in which such matters were of a fugacious nature—who, their own young ones, a short time in the country, were beginning to wander away, mental-

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morally and often physically—these men and women of the Ghetto were glad to have something by means of which they could bring home to their children the story of bygone days, the poetry of the people, and incidentally a happy future for themselves.

It never occurred to any Eastsider that there could possibly be any one in the world—in this free American world—to find fault with their enjoyment, to interfere with their pleasure.

However, the Yewden had no sooner been told that there were posters out in Yiddish advertising the performance of a Jewish play than they set about to prevent it.

They sent emissaries to the owners of the Turn Verein Hall to halt the performance. Nothing could be done. The rental had been paid. Then they got hold of Madame Kranzfeld, the "world-famous" Vienna prima donna, as she had been advertised. The woman would have yielded, but she was afraid of her husband. This was no bar. They gave the man a hundred dollars and promised to establish him in the soda fountain business, to buy him a fountain for three hundred dollars—and the man promised.

Still the Yewden were not so very certain about the matter and they sent a commission to the business manager of the theatre.

The Westsiders came in time to see the long line of ticket-buyers and they knew that they must act quickly. They were cordially received by Mr. Isaak Rosenblum, who asked them what he could do for them.

Whereupon the spokesman burst forth in a tirade against the "damned Yiddish." He told Rosenblum that they had been driven out from Russia and if they persisted in giving the Yiddish play they would be driven from America also.

Rosenblum believed it and was afraid. Suddenly the door opened and Frank Wolf came in. Rosenblum told him the order of the Westsiders. Thereupon Wolf began to laugh—so loudly and long did he laugh that the others thought he had lost his senses. When he finally quited down, he put a ham-like hand on the shoulder of the spokesman. He told the commission that this was a free country, that no one had a right to interfere in such matters, unless it were against the law; and, as Wolf was a politician and had much influence, he told the Westsiders that they were at liberty to come to the show if they bought tickets, but that if they interfered in the least, he would have them hog-tied and hamstrung.

The commission made haste to get out of the district and the happy Ghettoites had cause to congratulate themselves for the first time in their miserable existence; for a Ghettoite had defied the Yewden from the West Side.

Finally the 18th day of August, 1880, came. It was a Friday. The house was completely sold out; not even standing room had been left. The audience was in the best of humor—they were going to hear something wonderful—there was a constant visiting. Everybody was glad to see everybody else in the audience. The time went by like magic. It was eight-thirty. The curtain was to have risen at seven o'clock. The audience began to show signs of restlessness.

Isaak Rosenblum, the business manager, went back of the stage and found consternation and grief. Madame Kranzfeld, the "world-famous" prima donna, was sick in bed and could not come.

Instantly young Boris Tomashefski and Frank Wolf went to the prima donna's house. She was in bed and groaning. The boy and the man joined in their prayers to her to get up, as all depended on her singing. But she kept on groaning.

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Frank Wolf was pale with anger; Boris Tomashefski knelt at the bed and with tears in his eyes begged the prima donna's help, and finally the prima donna's husband confessed that they had been bribed, and that if Wolf would pay him three hundred dollars cash, he would let his wife sing.

However, the prima donna swore at her lord and master for being a traitor; but he gave her a curt order and she got up. She was dressed, of course, and she was carried off to the theatre.

You may lead a horse to the trough but you cannot make him drink. At the last moment the prima donna refused to go on the stage and she had to be pushed to the front.

Boris Tomashefski, who told the writer the incident, sadly and reminiscently remarked:

"Well, you know, you can push a prima donna on the stage but you cannot make her sing."

Madame Kranzfeld began to recite the lines intended to be sung. The audience hissed, hooted, and except for a handy policeman present, there would have been minced prima donna and no place to show where the thing had happened.

All this was caused by the Westsider's hatred of Yiddish. Then a "Pollack," which was another term for a Ghettoite or an Eastsider, was positively hated. No inquisitorial Catholic so hated a Jew as the Westsider hated an Eastsider. Intermarriage between an Eastsider and Westsider was far more rare than intermarriage between a Jew and a Christian. In an after-marriage domestic quarrel, the West Side wife was as apt as not to call her husband "you damned Yeed," or "you Eastside Kike," and similar expressions of contumely and venom, meaning to hurt the offender. Only the Yeed never retailiated by saying, "you damned Yewd"—as lief let the peasant say to a Count, "you damned Count"—the Yewd was the noble, the Yeed the plebeian.

Slowly the evolution of the Ghettoite took place. The sons of the Yeedlach are now the merchant princes of the City, the judges on the Bench, the lawyers at the Bar, the writers for the press, the owners of newspapers, the kings of the motion picture, the owners and manipulators of the highest-priced properties. What a leap in less than a half century! (Jewish Forum).

The Rev. Dr. Joel Blau underwent a serious operation at a nursing home in London. His condition continues to be anxious, but it is hoped that he will rally after this operation. The sympathy of the entire Jewish community of London is with the American rabbi who only recently took up his work in the British metropolis.

Miss Sarah Magnus, a sister of Sir Philip Magnus, died at the age of 80 within a few weeks after the death of her younger sister, Miss Josephine Magnus.

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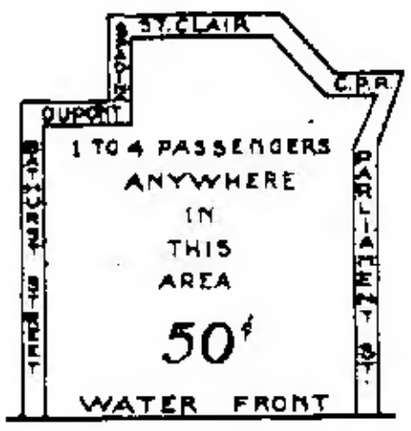

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Van Loon on Tolerance

Education Along Humanistic Lines and Greater Sense of Humour Needed

By Hendrik Willem Van Loon, Author of "The History of Mankind"

Following are excerpts from an address recently delivered by Hendrik Willem Van Loon—distinguished author of "The History of Mankind"—before a meeting of Manhattan-Washington Lodge, I.O.B.B., in New York.

Tolerance is an exceedingly difficult subject because you can't steal your material. If you want to write a history of the world you can buy a number of histories of the world and put them all into one and make a mixed compote out of it, you jazz that up, put a little dash of your own paprika in it, put a few pictures in and say there is a new story book. Or if here and there there is a little hiatus and you don't know what to do, you can get the Encyclopaedia Britannica for next to nothing, and as you probably can't find it there, you find it elsewhere. You can get it.

When you come to tolerance, people preach beautiful sermons on it, but have never written a history on it. You have to create something, which is very disagreeable.

There are books on religious liberty and freedom of thought, and history of free thought and none of those you can use entirely. As I see it, and I shall give you a short sort of account of the history of tolerance, as I see it, it is entirely a matter of spiritual conception. There is no use trying to make people tolerant by law because it can't be done. It is a question of a point-of-view, a question of education. Intolerance is a strange article which, I am sorry to say, was imported into our part of civilization. Where did the European races get the idea of intolerance from? It is very easy for brother Ford who makes the little cars in Detroit and doesn't like history either. It is very easy for people like that to say we are getting our intolerance ideas from the Jews. That isn't true. I don't claim to say I would have been highly welcome in Jerusalem in 400 or 500 B.C. to hire a hall and give a speech like this. It would not have been welcome; but intolerance didn't go beyond their own country. As long as you are a foreigner and want to come into the Church you can. They don't force it down your throat. They don't say it is the only right thing. That is the strange part—what in Heaven's name gave Christianity in the 4th and 5th century that strange trend which made it intolerant? There is no use debating about it. Intolerance is entirely a by-product of Christianity.

What I don't know, although I have been writing on it, is how did it originate? You might

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say from the savages, but that is not so. They might have their own taboos, but they are strictly for the tribes. The savage doesn't go around putting his taboo on anyone else. It is entirely a question of intolerance of the last two thousand years and the question is forced upon us by the diverse Christian sects. All during the middle ages when we abused the Catholic Church for its terrible intolerance, the terrible intolerance was an economic necessity. The heretic of the Middle Ages was a Christian and took Christianity seriously, and because of that he interfered with the profit which the Church derived from its institutions.

There is a general belief that freedom of the world, that tolerance of the world, that the idea of believing anything you want to believe had come entirely from the Protestant reformation. I spent about two years trying to find tolerance in the Protestant reformation and I have not discovered any. It can only be found in a few commercial cities. That brings me really to the main point I want to make. I believe sincerely, I know I am in a world so intolerant, so stupidly intolerant -I could understand it in the Middle Ages. Our hopeless, terrible intolerance, what are we going to do about it? We are trying to right it and yet we often find utter indifference. Here and there one discovers a tolerance that is based entirely upon commercial interests. The Ku Klux Klan can be very profitable and very useful, no doubt, and very popular out in the backwoods of Georgia, but you couldn't do it in New York. Here we have such a large and diverse foreign quarter, that by and by trade would go away from New York

So you find through history, almost invariably, that tolerance begins in commercial cities, like Genoa or Venice, where, because of good sound, business sense, they tolerate each other, where you could not burn the merchants of Jewish faith or Calvinists, because their families went away and took their businesses with them. But the other sort of tolerance, which we have to expect something from in the future, is entirely an idea of education. There comes my hopeless problem, because the only sort of solution for the problem is education, and I don't know what sort of education except a very broadly humanitarian education, and how are we going to do that in this present time? The only solution for our terrible problem, because we don't live peacefully together, is education, and in the field of education we have to have a humanistic return of education. How can we do this when everybody endeavours to become a plumber as fast as he can?

The only way we can get any tolerance is if a great number of people like myself should fill books and fill men's minds with a feeling, a sort of history which so many of us have begun to believe is the only solution of our problems. We cannot do that by erecting an Association for the Uplift of the Human Race, but by a very slow process of showing them the futility of intolerance, the utter uselessness of intolerance, the more pleasant, generally agreeable world if people will peacefully live with each other.

But we can do that by going at it in the same fashion. The most discouraging thing is they want short cuts. It took the human race a very long time to learn to walk on its hind legs, and then we want to change them from a race who wanted to cut each others' necks, to a peaceful race. We need patience. That is another thing you can't teach. You cannot give them a serum of patience like for diphtheria or typhoid. We have to go on, jogging along. It is a big problem, a very vast problem, of which here and

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there I have seen a little light, but I am not in the least sure I am going in the right direction.

In answer to a question as to how many different kinds of intolerance the speaker believed there were, Dr. Van Loon replied:

I have stuck to one definition, the definition of intolerance in the Concise Oxford Dictionary: "Tolerance is the willingness to accept and tolerate people who do not agree with the generally accepted and believed tenets of their own time." Where are we going to draw the line between bad manners and the law of the land? Then, of course, I lived with a good many Jews. What are you to do with the Jewish question? There is a Jewish question. What am I going to do about it? Those things exist. What are you going to do about it? There are a good many manifestations of intolerance in our country which are not intolerance, but bad manners. It is not always to be expected that everybody will have such good manners, especially when everything is so mixed up. It is mostly bad manners. A question of small minds and bad manners, much more than a question of law. If they were going to pass a law that everybody with a foreign accent was going to be boiled in hot oil, we would get an entirely different problem than a young man walking down the street and damning this and cursing this and that sort of thing. I think I would be better off if we talked about economic intolerance—that is, just plain greed. Our Catholic problem, our Jewish problem, our foreign problem, are just manifestations of bad manners. How are we going to change these manners?

A question was asked as to the relation of intolerance to biology, and if so, how education could entirely wipe out biological and racial traits and instincts. Dr. Van Loon replied:

First, as to intolerance as a biological problem and then to the problem of race. I must confess that on the whole I am a very bad man to answer that because I have no particular racial instinct. I have lived in every country. I have a couple of mongrel children, born abroad and living in different countries. They are, however, hopelessly American, absolutely as American as the other children brought up here. Biologically I don't see that they are different from the children they play with. If you take an average French child and carry it into Germany and educate it there long enough, it will be a German kid. If you take a German child and educate it in France, it will be a French kid, and won't know anything about ethnology or biological feeling.

I don't know. I don't understand colour prejudice. If some coloured people are at a dinner, I have not the slightest feeling of being untrue to the Nordics by being pleasant to them. It is much more a question of economics than anything else. I don't like to wade through Fifth avenue while the whole cloak and suit business is there, but it isn't because of any racial feeling. It is a question of education. I believe that most of that Nordic talk, that shouting for Nordic spirit is a sort of uncertain feeling about your own ancestry. I believe it has more to do with training. I don't feel racial things and don't understand them. This 100 per cent. business—I have known some good 100 per cent. people. They went on living until they were buried, but that was about all. It is a strange manifestation of a certain uncomfortable, don't-know-their-own-country-any-more feeling. The only thing the world can look forward to is a mixture of races.

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not a different race, we have better pavements and so wear better shoes. Then we have our systematic making of clothes. Here people get good clothes for little money. We feed better, and so gradually we begin to look like a different race. In Europe they look as if dressed up for a Theatre Guild show. That is a question of education. You must have seen the first generation of people. You see some poor creature come here, and give him a chance and take him down the Avenue and give him a little chance, and he becomes a different person. The economic thing has an awful lot to do with it.

As to prejudice, it is as I said before, bad manners. If you make the world more interesting, there will be less intolerance. Out boredom of soul makes it necessary to have a circus. If we only had a world in which there really was something to fill people's lives! It is the boredom of modern society. They haven't anything else to do. You can always have prejudice with you. It is easy to carry around. I think a world filled with more laughter would do away with prejudice.

A gentleman in the audience expressed the belief that the basis of intolerance was the inequality of power; that people were tolerant where you found equality of power. Dr. Van Loon replied:

Then we shall always have intolerance is the idea that for 2,000 years if you did disagree they hanged you. That is an irrefutable argument. We shall always have inequality to a certain problem. Anybody who disagreed with a certain dogma—an unprovable thing—in a certain book, of which we in our present time have learned the true value, was called intolerant. There is a difference between being called names and being dragged to the gallows.

Intolerance is chiefly in spiritual matters. I believe it can be made a fair degree better slowly. What the world desperately needs is a sort of sense of the ludicrous, of the humourous to laugh at ourselves and our spiritual problems a little more than we do.

The lawyers of the prosecution in the Schwartzbard case in Paris are endeavouring to delay the trial, which has been set for June. New witnesses were produced by them last week, but M. Torres, Schwartzband's attorney, is determined not to permit the prolongation of the trial

Brandes Will Live on in Imperishable Work

Quarrel over Woman Broke Dane's Friendship with Anatole France

By Henry Strong Huntington

(The Rev. Henry Strong Huntington, contributing editor of the "Christian Century" and actively identified with the American Eugenics Society, spent part of last year in Europe visiting men whom he considered the major spiritual and idealistic forces on that Continent. The following article treats of the late George Brandes, who died recently.)

Anatole France, the supreme writer of French of the last generation, is gone. Reymont, the great Polish novelist, passed away a year ago or so. Now Georg Brandes, the brightest literary light of Denmark, has joined the great majority.

In the literary world of Europe, Dr. Georg Brandes used to hold a place almost like that of the Duchess in "Alice in Wonderland." If Brandes said, "Off with his head," the literary head fell; if Brandes said, "Hail to the chief," the literary crowd cheered. Brandes discovered Ibson and made him known to the world. His friends say that he made Georges Clemenceau as a literary man. He spread the fame of Bernard Shaw on the other side of the Channel; and, most important of all for the the development of thought in Europe, he called the world's attention to Nietzsche.

One of his intimate friends has told me that when Brandes began to write he could only get the Danish newspapers to publish his contributions by paying for them at advertising rates, and that for a while he was so poor that he never could have got along, except that some mysterious, unknown friend used to leave weakly a sum of money under his door. The modern literary crowd in Copenhagen knows nothing of that period of Brandes' life, but if one reads between the lines of his reminis-

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cences one can gather that these things may well have been true. Only after Germany and France had received the Danish critic as a great man, did the Danes really appreciate him at his full value.

There were three brothers in the Brandes family, Ernest, Georg and Edward. Ernest specialized in economics and statistics. Georg once said of him: "Ernest has as much brains as Edward and I together." But somehow or other a cog got loose in Ernest's life and he killed himself in his thirties.

Edward specialized in Sanscrit literature and language. Then he developed as a great dramatic critic, and besides wrote several plays that went on the boards of the Copenhagen Royal Theatre. He got into politics, too, and served in the cabinet two or three times, the only Jew, it seems, ever to serve in a Danish Government. He rose to the position of Secretary of Finance in the Government which resigned in 1920. Edward cared a good deal for his Jewish connections—like most of the few Jews in Denmark, the family came from the Portuguese strain of the race.

In spite of the ability of Ernest and Edward it was Georg, however, who made the name of Brandes known wherever people read. He was born in 1842. He made a marvelously brilliant record at the University of Copenhagen. He was making his way decidedly as a literary critic when the chair of aesthetics fell vacant in the University of Copenhagen. Brandes stood out as the logical graduate of the University to fill the post; but not only was Brandes a Jew, he had also said many a slighting thing of religion. He had, for instance, made fun of such a doctrine as that of the Trinity, though in Denmark every night the church bells ring either thrice or three times thrice to declare the faith of the people in the great mystery. The Church and general conversation Church and general conservatism ruled fifty years ago, and these powers stood in Brandes' way. The University appointed an obscure man to the post, and left the most brilliant living Dane out in the cold.

A group of Brandes's friends clubbed together and promised him a salary of 4,000 crowns a year as a lecturer at the University The Continental universities have a rule that any graduate who has a doctor's degree has a right to demand a room in the university where he can offer lectures.

So Brandes began lecturing at Copenhagen. The young men flocked to hear him more and more. Clever, witty, reckless of all conventions, he made the saints shake their heads. but he put the tone of reality to a good many things that needed it.

His criticisms of the literature of the nineteenth century gave the coup de grâce to the romantic tradition and helped to clear the ground for the realism of a Zola and a Dostoievsky. He is second only to Macaulay as an essayist, if he is that. His four short essays on the four great Danish writers will live forever.

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There is nothing like his essay on Hans Christian Andersen.

He taught Danish writers to write. Under his whip they gave up the old, heavy, German romantic fashion, or the native ponderous Danish style. Men must write what they live, what they see. So he taught. But he never started a literary school. He was always the lone wolf, often at war. He never attacked first. But if any man attacked him he gave as good as he got. He and his brother Edward and one or two friends started "Politiken," a daily paper, to give them an outlet. To-day it is the greatest paper in Copenhagen.

As time went on, Brandes became, as the Continentals say, a god. Every struggling author sent him his books in the hope that, as his lightning had struck other men and made their names echo about the Continent, so it might strike his.

With the passing of the years Brandes became more and more absorbed in Georg Brandes. He wrote an account of the struggles for recognition made by the great Dane, Halborg. It is a wonderful story of Brandes' own struggle in the University. He wrote a great volume on Julius Caesar, one on Voltaire, one on Shakespeare, giving plenty of space to the love affairs of his heroes. In these later books, his acquaintances say, Brandes carried out exactly the spirit of the note on criticism made by his crony, Anatole France. "To be frank, the critic should say: 'Gentlemen, I intend to speak of myself apropos of Shakespeare, Racine, Pascal or Goethe.'"

Brandes accepted Nietzsche's moral ideas. For Grundtvig morality endured the same, forever; for Brandes what was moral to-day might be immoral tomorrow. He displayed a sang froid in telling about his affairs with women that leaves the ordinary American rather breathless. For many years two great old men have stood out in Denmark: Brandes, who was eighty-five at his death, and Harold Hoeffding, a remarkable philosopher, a year younger. Some six years ago Hoeffding married a young woman in her twenties. When Brandes heard of the match, in characteristic fashion he exclaimed: "Why does any man under eighty want to tie himself up with one woman?"

The World War hurt the old lion. About that time he quarreled with his dear old friend, Anatole France. At Copenhagen they tell the story this way—that Brandes had run down to Paris to visit his two old friends, France and Clemenceau. Brandes had a young woman in tow. Anatole France met the girl and stole her away from the Dane. The friendship of forty years broke.

An eyewitness to the scene in Paris tells a very different tale. Anatole France's patroness, the woman whose faith in him had made him, appealed to Brandes when France dropped her for a younger inamorata. Brandes and the elder woman went to the famous restaurant where Fance was supping with the new favorite. As Brandes passed France he said to him, "You are ungrateful." France answered, "You are impertinent." The two men never made up the break. As for Clemenceau, Brandes quarreled with him, too, during the war. Clemenceau wrote a bitter letter and the old bond snapped.

In recent years Brandes had grown very pessimistic. But he still loved the old adulation. Every one who has been in Copenhagen remembers the old tower in the middle of the city. Referring to the scores of people who wanted to see him, just to get his autograph or to be able to say that they had seen Brandes in the flesh, the great critic not so very long ago broke out, "They think I am a blankety-blank second tower."

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Brandes knew all the great of the earth. He would never let earthly position awe him. Soon after the war, when crowns and thrones had been perishing right and left, he met Christian X, the popular and democratic King of Denmark. "How are things in your line?" Brandes inquired of His Majesty. Christian answered succinctly, "Bad."—New York World.)

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What's in a Name?

By YANSHUV

The discussion started in the train in which we were travelling from Haifa to Tiberias, through the Valley of Jezreel. We had gathered from the newspapers that a company was establishing a new urban settlement in the Valley on the site of the old Arabic village of Afuleh, and wished to name it Jezreel. As usual among Jews a difference of opinion had arisen on the subject. Some were in favor of the proposed name. A Jewish town in the Enek ought to be known as Jezreel and particularly since there was such a place there in Bible times. "Naboth the Jezreelite had a vineyard which was in Jezreel." But just for that reason the passengers of the opposing side objected. Just because there was a place of that name which was not located at Afuleh but at Zarein, an Arabic village a few miles distant from Afuleh, we must not allow the latter to be known as Jezreel. We should not call one of the new quarters round Jerusalem, Anatot, for example, with the excuse that there ought to be a Jewish and not Arab settlement of that name. It is now the name of the Arabic village which is in fact the actual Anatot of Jeremiah, just as Zarein, and not Afuleh, is in fact the ancient Jezreel.

The passengers enjoyed the opportunity of a debate. A new town in our own Emek? Why, of course, it must be suitably christened. "Afuleh and why not Afuleh?" cried a bearded Jew. "What reason has it, do you ask? Whether there is reason in it or not, is of no consequence, but there must be an end of this confusion of names. Do we wish to conduct ourselves like wild strange immigrants who want to destroy every vestige of the past in the land? The Arabs have for 1600 years observed the old names which they received by inheritance from our ancestors and shall we turn strangers and create foolish nomenclature just as though we would hack off the branch on which we are sitting? And now the foolishness is repeated with Afuleh . . . Jezreel is not and never was Afuleh; Jezreel is Jezreel and Afuleh is Afuleh," he concluded with simple logic.

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"What is your worry?" laughed a broad-shouldered youth. "The main thing is that the town should be established . . ." But the bearded Jew did not let him continue: "I do worry. Afuleh is after all Afuleh, and do not think that it has no significance. Afuleh means a hillock, a high fastness. Just as we have the names of Geva or Giva, so we can have Aful or Afuleh. It is a right good Hebrew name."

Like the story of Shalem Aleichem," laughed the jovial youth. "A Jew once came to his Rabbi to ask the question: how shall he register his newly born son? Should be make him three years younger or three years older, because in neither case would it be satisfactory." Register the age he is! was the reply of the Rabbi. "See! I never thought of that! exclaimed the Jew."

Amid the laughter which followed, the Jew with the beard continued: "The Valley of Jezreel was in ancient times the granary of Erez Israel and it will be so again. The name itself means 'God will sow,' God Himself is the Sower in the Emek. The names of places in the Emek are those given by cultivators of the soil, and so they must remain, and not be exchanged for even the finest resounding designations. The real name of Merhavia is Puleh (Pulim) which means beans. Not far off is Tel Adashim which means Hill of Lentils; then we have Tel Shemam, the Arabic Shemam meaning melons, and so there are many more names which remind us of the fields and the gardens, as Ain Ganim, or the Garden Well; Rimon is Pomegranates; Tamara is Date Tree; Kfar Hittim, the Wheat Village, in Galilee, and so on and so on. Our past and our future are bound up with these names."

And the train moved through the golden fields of corn which spread far and wide on both sides. Here and there we saw the Haluzim's barracks and stone stables with their red roofs. We were passing through the Jewish Emek.

The Supreme Court in Hamburg confirmed the sentence imposed by the lower courts on Theodor Fritsch, the German antisemitic leader, who was found guilty of libel against Max Warburg and Dr. Melchior. The sentence was four months' imprisonment.

A bridge across the Euphrates River, uniting Damascus and Bagdad will be built by the Sir Jackson Company, which is installing the water supply in Jerusalem. It is estimated that the construction will be completed in eighteen months

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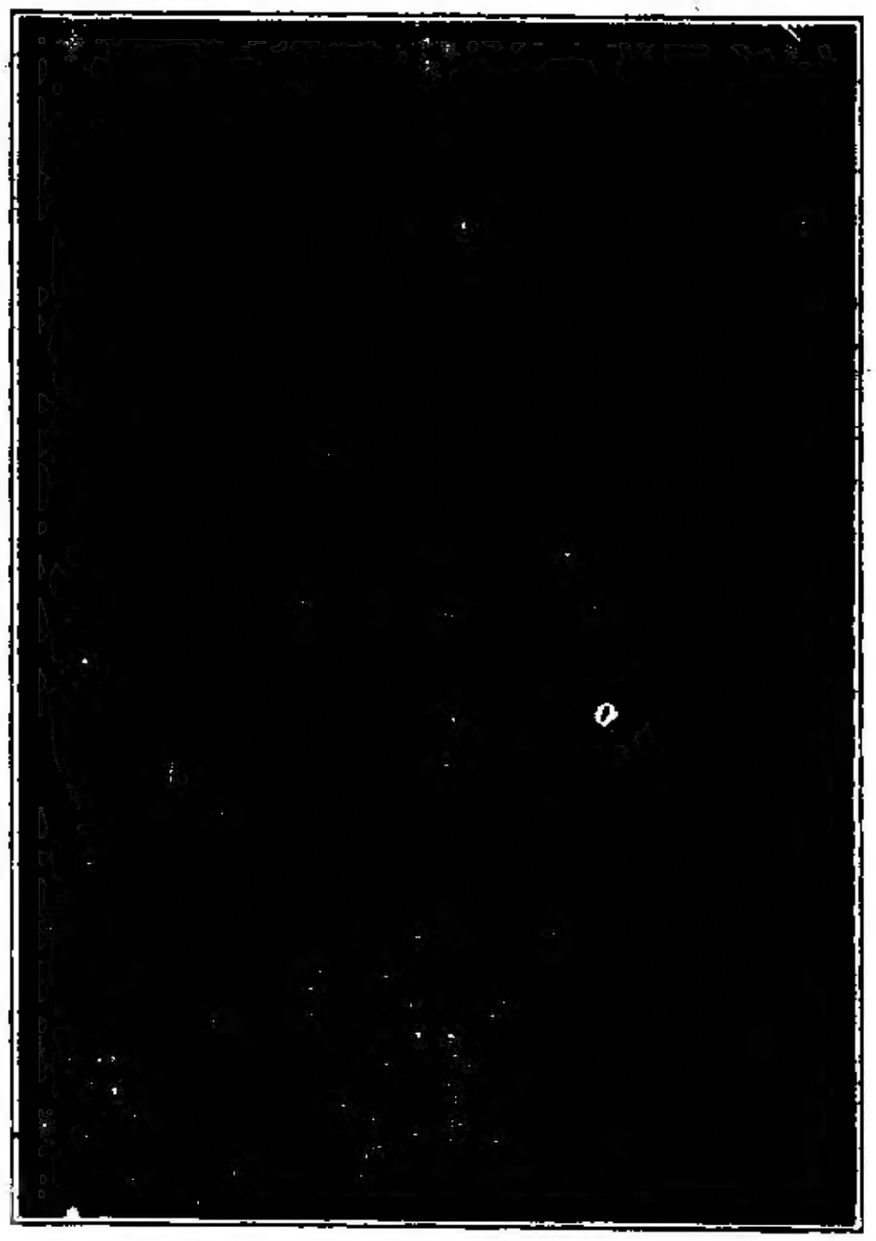

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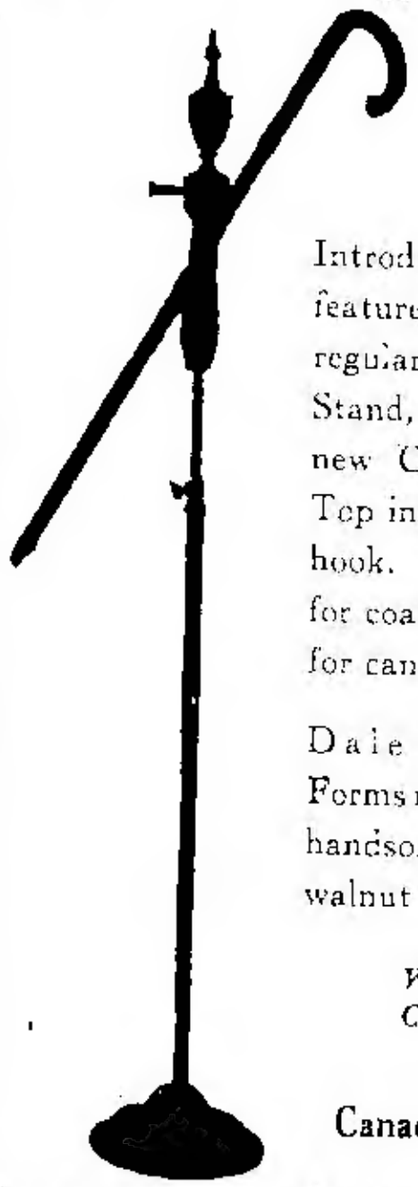

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